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THE
JEWISH EXPOSITOR,

AND
Friend of Israel.

NOVEMBER, 1827.

APPEAL OF THE REV. JOSEPH WOLFF
TO THE JEWS OF GIBRALTAR.

Dear Brethren,

SEVEN years have passed since I was the first time in this place, proclaiming to you the tidings of salvation by Jesus of Nazareth. I found but little candour among you; the most learned of your community have been called to answer, but were never able to do so with reason, for the truth of the Gospel is too clear to be obscured by the sophistry, either of Rabbies, or of Philosophers.

You Jews of Gibraltar were the first among whom I commenced my Missionary career, and if I was not convinced by the grace of the Lord, that the word of Jesus Christ is as a hammer which smiteth rocks in pieces, I should at that time have been discouraged, for you were impenetrable as the Rock of Gibraltar itself; but the love of Christ constrained me, and your hardness of heart, and your blindness, convinced me more of the necessity, and importance of preaching to our brethren, the

Gospel of Christ, in which I have found for my own soul joy, liberty, and abundance of peace.

I went to Egypt four times, thence twice through the deserts of Arabia; my feet stood upon Mount Sinai, Mount Sion, and Calvary, and thence I went to Mesopotamia and Persia, and often in hunger and in thirst, and amidst the persecution I suffered from the Papists, I proved to the Jews, that Jesus was that Seed of Abraham, in whom all the nations of the earth were to be blessed; that Jesus of Nazareth was that Shiloh who came after the sceptre of Judah had departed; that Jesus was the promised Prophet like unto Moses, for he was rejected like Moses, he was an intercessor like Moses, he performed signs and wonders like Moses, and being the very image of the invisible God, he saw God his Father face to face like unto Moses; he proclaimed a covenant and a law like Moses, he was persecuted like Moses. Walking upon Sion, I proved to the literal children of Sion, that Jesus was that Son of

the Virgin, that Immanuel who was a sanctuary, was a stone of stumbling and a rock of offence to both the houses of Israel. To the Jews of Jerusalem, at the ruined wall of their ancient temple, I proved that Jesus was that root of Jesse, upon whom the Spirit of the Lord rested, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and the fear of the Lord. Walking with the Jews upon the mount of Olives, I proved to them, that Jesus was that child which was born to us, and that son which was given us, whose name is Wonderful! Counsellor! Mighty God! Everlasting Father! Prince of Peace! And going with the Jews of Jerusalem towards Bethlehem, I proved to them that Jesus, who was born at Bethlehem, must have been that Man of whom it is said, "But thou Bethlehem Ephratha, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting." And in the cave of Jeremiah I reminded them of the words of the Prophet, that the Anointed of the Lord was taken in their pits, i. e. received of the Gentiles, of whom the Jews said, Under his shadow we shall live among the heathen, Lam. iv. 20. And day and night I tried to convince my nation that Jesus of Nazareth was He who hath borne our grief, and carried our sorrows, and who was taken from prison and from judgment. And at the sepulchre of Haggai I proved to them, that Jesus was that desire of the nations, predicted in that same Prophet. And though I was thus

forced to remind my Jewish brethren of their guilt and crime, in approving of the murderous act of our ancestors, I left them not comfortless; for at the sepulchre of Zachariah I shewed to them, that "the Lord will pour out the spirit of grace and of supplication upon the inhabitants of Jerusalem, and they shall look upon Him whom they have pierced, and mourn."

Men and Brethren of Gibraltar!

I am now again on the point of returning to the city of Jerusalem, and I exhort and beseech you for the last time, for your souls' sake, to pray to the Lord Jehovah, that he may open your heart and your ears; for whilst you are circumcised in the flesh, you are uncircumcised in heart and ears; and that you may cease from being murderers and betrayers of your own souls, by trampling under foot the blood of Jesus Christ, and approving of the act of our ancestors, in having slain the Lord of glory.

Men and Brethren of Gibraltar!

Believe in Jesus Christ, and you will have a testimony without you, in which thousands of evidences have concurred, and you will have a testimony within you, which likewise has been confirmed by the concurrent experience of thousands. *You will see, you will know, you will enjoy the truth;* and you will find that in your afflictions, distresses and temptations, the grace of the Lord Jesus Christ will be sufficient *unto you*, and the strength of the Lord Jesus Christ will be made perfect in your weakness, and the power of Christ will rest upon you. You shall be blessed in your coming in, and you shall be blessed in your

going out. And you will stand fast in the liberty wherewith Christ hath made us free. Believe in Jesus Christ, and the Lord shall establish you Jews of Gibraltar, a holy people to himself. And the Lord shall make you Jews of Gibraltar the head, and not the tail; and you shall be above, and you shall not be beneath.

But, you Jews of Gibraltar, rich and poor, if you will not hearken unto the voice of the Lord your God, and should reject the Gospel of Christ, then beware lest all these curses shall come upon you, and overtake you: "Cursed shall you be in the city, and cursed shall you be in the field; and cursed shall be your basket and your store; cursed shall be the fruit of your body, and the fruit of your land; cursed shall you be when you come in, and cursed shall you be when you go out. And the Lord shall send upon you cursing, vexation, and rebuke."

Would to God, that I could conscientiously say, that I hope better things of you Jews of Gibraltar; but I can scarcely hope. I am afraid that you will reject my exhortation, you will despise this appeal of your brother, you will go on in boasting that you are the sons of Abraham, without having the faith of Abraham, you will go on in being proud of your Talmudical wisdom, you will continue to be contented in being well off in temporal respects; but I have done my duty. And I again call heaven and earth to witness, that there is but one Name given in heaven and on earth by which men can be saved, and this is the name of Jesus Christ. If you reject my exhortation, I am clear of your blood; and the Lord delivers me from blood guiltiness, for I have

warned you. Speak ye, therefore, "Blessed be He, who cometh in the name of the Lord; Hosannah to the Lord in the highest." And then the Gentiles, true believers in Christ, will rejoice with the descendants of his ancient people residing at Gibraltar.

JOSEPH WOLFF,
*Missionary to the Jews
in Palestine.*



A PROPOSED INSTITUTION FOR ASSISTING IN PROVIDING EMPLOYMENT FOR CONVERTED JEWS ON THE CONTINENT OF EUROPE.

To the Editors of the Jewish Expositor.

Gentlemen,

ASSURED of your willingness to forward to the extent of your power, every plan which has for its object the welfare of Israel, I do not doubt that you will readily insert the following statement.

A. M. C.

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IN the process of promoting CHRISTIANITY AMONGST THE JEWS on the CONTINENT OF EUROPE, one difficulty invariably presents itself: the proselyte is immediately deprived of the means of gaining a livelihood, and is exposed to privation and want. This unquestionable fact has suggested the enquiry,—whether any, and what methods can be adopted to meet this serious evil, without affording inducement to hypocrites to make an insincere profession of Christianity for the sake of gain?

The practical difficulty of this subject became evident in the early operations of the London Society, and before it had extended its labours abroad; and after long experience and much considera-

tion, the Society came to the resolution, not to afford temporal relief to adult Jewish Converts, on any ground whatever. This resolution was adopted only in reference to the London Society, whose sole and professed object was, to promote Christianity amongst that people.

This rule, though just and judicious on the part of the Society, has occasioned, nevertheless, many difficulties, and those frequently of a painful nature, and caused much serious inconvenience to the Missionaries in their intercourse with Jewish converts. Truly converted Jews have often been plunged into deep distress—enquiring Jews have been withheld from the means of grace, and others have been forced to join themselves to superstitious and corrupt Churches, because they there found that support, which was denied by those whose creed was more agreeable to the word of God.

The Jew who evinces any disposition even to inquire into the truths of Christianity, is at once cast off by his family and nation. In general, he has no trade, by which he can earn an honest livelihood; and if he has been, as is often the case, a teacher amongst his own people, all his learning, which is entirely rabbinical, is utterly useless amongst Christians; and whatever may have been his station aforesaid, he sees himself a wretched outcast, without means of subsistence; and thus, in the very commencement, he is tempted to stifle his convictions, to do violence to his conscience, and to remain in all the darkness of Judaism, because his faith as yet is not strong enough to encounter privation and want for the truth's sake.

Christian charity would say, "Give ye them to eat. He who gave to their progenitors the bread from heaven, did not withhold the bread which perisheth—he wrought a miracle to feed them." But then, needy hypocrites will avail themselves of the offer, and come and profess a desire of Christian teaching, in order to gain temporal relief; and at length, either by unmasking themselves, or being detected by others, bring disgrace on the profession of Christianity, and hold up the efforts of the agents of the Society to the sneers and contempt of an unbelieving and ungodly world.

There is a way, however, in which the difficulty may be obviated; that is, by providing them with employment at some handicraft trade, and paying them only for the work done. As the Jews have a great objection to manual labour, and as the learned amongst them consider it a degradation, much work, with moderate pay, will effectually deter the hypocrite, while at the same time, it will be cheerfully undertaken by those who are sincere.

Something of this sort was proposed long since by the learned and pious Bishop Kidder, in whose affections the Jews held a distinguished place. He says, in reference to efforts for their conversion:—"Supposing we should gain none but some of the poorest, yet if they come in upon conviction, there will not be wanting charity enough among Christians to maintain them. I doubt not but there would be some house erected (by voluntary contributions) to receive them. Such provision hath been formerly made for them in the city of London. Here they might live under strict

discipline, and one might be appointed to instruct them more perfectly in the Christian Religion, &c. &c. &c. Besides, if they be poor, they must be provided with means of comfortable subsistence. It is a shame that they should run about begging, and be exposed to hardships to get bread. Our great care must be to bring them over upon clear conviction, and to take care of them after that, that they want neither law nor meal, (as the Jews phrase it), i. e. instruction or bread." Such was the opinion of the pious bishop, and that the plan is not to be considered impracticable, will appear from the fact, that the Count von der Recke has an Institution in Germany, for proselyte or converted Jews. Thirty persons of this description are at the present time there employed, and are also instructed in the truths of Christianity by a pious minister.

Warsaw being one of the stations of the London Society, where its agents have laboured with considerable success, the need of such an Institution in that place has been peculiarly felt: consequently some friends there have lately established a book-binding Institution; and though the beginning has been very small, it has been found to justify all the expectations that were formed of its usefulness.

It is in reference to this Institution that the friends of the Jews in England, are now solicited to contribute their aid towards its support and extension. The friends at Warsaw are anxious to procure from England, a competent and well qualified person to superintend the book-binding business, and they confidently trust,

that when that business shall have been once well established, it will be able to meet all its own expences, as well as to pay the Jewish proselytes employed, for the work done by them.

Feeling the importance of the subject, and desirous that the experiment should be fairly tried, the gentlemen whose names are subjoined, have undertaken, as a PROVISIONAL COMMITTEE, to receive the contributions of the Public, and to superintend the proper distribution of them.

It is proposed, in the first instance, to confine the assistance to be given to the above single Institution, and should it succeed, and the contributions be sufficiently liberal, then to extend it to some other branches of manufacture at Warsaw. It is not designed, however, to confine it to that city alone, but to assist similar Institutions in other parts of the Continent, where the circumstances of the case may require and justify their establishment.

This attempt will not, in any way whatever, be connected with the London Society; nor will that Society be at all implicated in its success or failure. Still, should it prosper, it will become a very important collateral auxiliary in promoting its grand objects.

REV. C. S. HAWTREY.
 REV. J. B. CARTWRIGHT.
 REV. I. SAUNDERS.
 MR. J. G. BARKER.
 MR. JOHN BAYFORD.
 MR. H. C. CHRISTIAN.
 MR. JAMES TAYLOR.

Sept. 26, 1827.
 10, Wardrobe Place,
 Doctors' Commons.

A SERMON PREACHED AT THE CHRIS-
TENING OF A CERTAINE JEW, AT
LONDON, BY JOHN FOXE.

(Continued from page 330.)

BUT we have sufficiently enough discovered the maskings and jugglings of this Romish counterfeit elsewhere. And, therefore, lest we rove too much abroad from the mark, and wander from the olives, (as the proverb saith) we will return again to Paul's olive-tree, and the branches of the same; whereupon we promised before to discourse. Of the which branches, how some were broken off, and some others engrafted again into the true olive-tree, we have already opened somewhat unto you out of the Apostle. And not only out of the Apostle this is opened, but the same was also set down at large long time before the Apostle, by the prophet Isaiah; out of which place of Isaiah, it seemeth that the Apostle took occasion of all this discourse. Let us Gentiles therefore mark well what Isaiah doth prophecy of the Jews. Let the Jews also attend to the preaching of their own Prophet, who agreeth herein altogether with our Apostle, touching the Jews: *Behold, (saith he) the Lord of hosts shall break down the bow with power, and shall hew down the proud, and the high-minded shall he fell down. And there shall arise an issue out of the root of Jesse, &c.* And lest the Jews may cavil, that these speeches do nothing concern them, let them hearken again to the same Prophet, not only prophesying of them, but also pointing unto the Jews with the finger, as it were, in the 17th chapter: *And in that day it shall come to pass, that the glory*

of Jacob shall be made very thin, and the fatness of his flesh shall wax lean. And immediately after: Some gathering indeed shall be left in it. Even as in the shaking of an olive-tree, whereupon remain two or three berries in the top of the uppermost row, and four or five in the broad fruitful branches thereof, saith the Lord God of Israel, &c. And again in another place: *For it shall come to pass in the midst of the land, even in the midst of the people, as the shaking of an olive-tree. And as the grapes are, when the wine harvest is finished. And yet again much more plainly in the 63d chapter: Thus saith the Lord: Like as when sweet juice is found in the cluster, and one saith, Lose it not, for there is blessing in it. Even so will I do for my servants' sake, that I may not destroy them all, &c.*

Now, forasmuch as these things are so plain and so manifest, that they may be easily felt and handled, as it were, with the fingers, what answer dost thou make, thou froward nation of the Jews? What canst thou bring, what canst thou alledge, if not to defend, yet to colour at the least, thy obstinate stubbornness? Hast thou any Scriptures? No, surely. For nothing maketh more against thee, not only with open mouth exclaiming even to thy teeth, against thy blundered blindness, where-with thou hast been so long overwhelmed, but also have long since, by manifest tokens, foretold how the same should come to pass. Wilt thou vouch the promises and covenants which God made unto thee of old? And what other thing did he promise thee at any time, than the same which thou dost so disdainfully pursue?

Neither yet cease you to run onward, still gaping after, I know not what Messias to come. What? Hath he not been sufficiently enough looked for by your progenitors, who waited for his coming by the space of two thousand years before he came? Go ye to then: how long will ye yet continue gazing, seeing these things are past already? How long will ye yield yourselves a mockery, not to God only, but a jesting stock also to all other nations of the world? Since all people and tongues do so plainly conceive, that all things are long since accomplished in the person of Christ Jesus, whatsoever all your prophets did prophecy of the Messias; and since the whole discourse of the Holy Scriptures doth so manifestly teach also, that there is none other Christ, but the same that the whole world doth confess and worship?

But this one thing perhaps doth raise up your crests, and puff you up with pride, because you do convey unto yourselves so long a descent of your genealogies, and kindred from so famous ancestors; because ye fetch your pedigree and families from Abraham, and the holy patriarchs, and in that respect you do reproachfully disdain all other nations, as though God had created them to no purpose at all. But let us see by what reason, with what conscience you are induced hereunto. If you judge this a matter of so great importance, that you can rehearse, in a long beadroll of names, your generations descended out of the loins of Abraham; What? and cannot Ishmael, Esau, Saul, cannot Dathan and Abiram, and all that other rascal rabble of Hebrews, who made insurrection

against Moses; finally, cannot many wicked kings amongst you, false prophets, horrible church robbers, and idolaters, even amidst, amongst you, vaunt upon the self same race and parentage, whereupon you brave yourselves so gloriously? Whereupon appeareth plainly, that this outward descent of blood, and fleshly progeny, doth not avail so much for your challenge; but that there is some other thing that maketh a kindly generation, and the true offspring of Abraham, in the sight of God. Moreover, if it may be lawful to glory in the ancient stock, what may be thought of Christ himself, whom we do worship? in whom, if ye require who was his father, he came not indeed from man, but descended from God. But if you demand of his mother; he is on the mother's side a Jew born, according to the flesh, the son of Abraham, an issue out of the same seed that you are, whose children you challenge yourself to be according to the flesh. And wherefore then do you so cruelly detest him? Why do your brethren so hatefully envy and malign your natural brother? And being Jews born yourselves, why do you so villainously persecute your natural kinsman, being likewise a Jew born? and why have you slain him so cruelly?

And what hath he committed at any time, worthy of this so monstrous rancour and cankered despite? Was it because he did profess himself to be the Son of God? Albeit he did never speak any thing in his own commendation without singular modesty, neither boasted in his speech further of himself, than that he was the son of man: yet if this same

He were not the very true undoubted Son of God, do ye then nominate some one man upon earth, whom you may justify was his father, and condemn the whole history of the New Testament to be lies, if you can. What trow you, would his Apostles, and other his disciples, being daily and hourly conversant with himself, his mother, and his mother's husband, so thoroughly accompanied, and acquainted with all the actions of his life, have been so wilfully, and foolishly blinded, as to give such credit unto him, and to believe in him? Would they have settled the whole affiance of their salvation in him? Would they so courageously have undertaken so many perilous hazards of life? Would they so constantly have yielded their carcasses to all manner of horrible tortures, not in words only, but with loss of life also, ratifying and testifying the thing, which they knew to be in him most assured, and that with effusion of their blood, if they had seen nought else in him beyond the natural substance of man, and not rather conceiving throughly in him a secret divinity, that was hidden under the veil of the flesh bodily? But if these things shall be but of small credit with you, what will you answer to those so great and manifold tokens of wonderful virtue, to such supernatural and prodigious wonders of his? What say ye to so great force of his divine operation, to so great power of his miracles, not wrought by him alone, but by his Apostles also through the virtue of his name only; yea, and long since now and then openly wrought in his Church, through the effectual operation of his glorious name? What will you say to his so great ma-

jesty in word, innocency of life, certainty in prophesying? And besides all these, his marvellous signs and tokens expressed in his own person? What will you say to that his incomprehensible glorious resurrection, his unspeakable ascension into the heavens: lastly, to those his most gracious gifts of the Holy Ghost poured upon us from the heavens? What can you answer, I say, that all these so manifold, so wonderful, yea, so heavenly graces, might import else, than that there was in him a certain superexcellent Divinity, beyond all measure, surmounting all reach and capacity of man's understanding?

All which things being approved with the testimony of so many witnesses, viewed and beholden with so many eyes, practised by the daily experience of so many Jews, ensealed with so many hands and writings, published to us Gentiles by manifold reports of so many your Rabbins, and great Doctors of your own nation; if all these things, I say, shall yet seem to you but colourable, feigned, and unworthy of credit, why do ye not with as good reason condemn for false liars, all, and every your own Prophets, Patriarchs, your own Law, yea, and the Psalms also, and rase them out of remembrance, because they did many hundred years before, most expressly foreshow and prognosticate evidently, that all those things in general should come to pass, even in the same manner, and order, as they have been already accomplished? Amongst whom, let Isaiah the prophet be adjudged a liar, because in the name of this Christ he promiseth health to the blind, to the lame, to the halt, and to the maimed; because he comfort-

eth the ostriches and venomous beasts of the field with praise and glory that should happen unto them; because he prophesieth hope of freedom to them that were in chains, to prisoners liberty, plenty and fulness to the needy and hungry; light to them that sit in the shadow of death; bountiful fruitfulness to fields that were otherwise by nature barren, and through want of tillage overspread with briars and brambles, uncomely, yea, and filthy by reason of their huge desolation; to overflowing rivers, dryness and emptiness; finally, to the Jews themselves extreme blindness.

Let the prophet Hosea be accounted a liar also, who prophesieth likewise that a people which was not a people, should be called, and obtain mercy, through the inestimable blessing of that heavenly Jewel. Let Jonas the prophet be adjudged a liar also; yea, and that Elias likewise that was advanced into heaven in the fiery chariot: the first of which two did prefigure Christ's glorious rising again the third day after his death, the other his ineffable ascension into the heavens, the fortieth day after his passion; also the comfortable consolation and sending of the Holy Ghost, by the letting down of the cloak from out his triumphant chariot, the fiftieth day called *Pentecost*. Besides all these moreover, let John Baptist the prophet, yea, more than a prophet, be condemned for a liar, who did not in word only acknowledge him, but pointing towards him with the finger, pronounced boldly, *That he was the very Lamb of God, that should take away the sins of the world*. Finally, let all the whole authority of the Prophetical Scrip-

tures be cancelled for untruth, because the greater part thereof doth nothing else, but foreshew, and make report, that all these things should come to pass which the Evangelical history doth expressly pronounce to be already accomplished.

Briefly, if as yet your eyes be withholden with so gross amazed obscurity, that the things which are more resplendent than the sun in mid-day, and so thoroughly known in all the parts of the world, do so far exceed the common capacity of your senses, and seem so incredible unto you, that ye can by no means comprehend them, nor will suffer so many notable testimonies of Christ's resurrection to work so much credit in your hearts, as ye may believe in our Lord Jesus Christ risen from the dead, as well as we: why do ye not produce then his buried carcase, if you can? or at the least, bring forth some branch, or fragment, of his precious body, be it never so small? Or, if you think I demand an impossible request of you, how happens it that none of all your progenitors could show the same? But if neither you, nor any of all your ancestors were able to do this, why do ye not then join together with us, and worship him that is risen again? Why do ye not honour and magnify his name, who reigneth in eternity, sitting in the heavens at the right hand of God the Father? Whereunto, if love of religion cannot induce you, let natural reason yet obtain so far forth with you, to grant that, which no reason can deny? Whereat make ye stay? Is not my request reasonable? Do I not give you wholesome counsel? And lest that which I have spoken,

run in at one ear and out of the other, taking no root in your hearts, I will, for your better remembrance, repeat once again the words that I have spoken.

If he, whom ye have slain, be not the very Son of God, if ye believe verily, that he, whom ye deride, and scorn at with that your reproachful and spiteful name, *Talui*, were but a very natural man, why do ye not therefore restore his dead body unto us? Or why do not your soldiers and hired watchmen yield his corpse again, for the guarding whereof they received from you so special a charge? If they cannot, what else importeth the grave being found empty? What else signified the horror and amazedness of your armed watchmen, who being terrified with strangeness of fearful sights, fled away so timorously, but that ye may be enforced; will ye, nill ye, to confess this Christ Jesus to be very Messiah, who having entered upon the possession of the kingdom of David, as in the right of his own peculiar inheritance, reigneth now in all eternity, and having vanquished all power of death, sitteth now triumphantly *upon the throne of his Father David, to order and establish his Father's kingdom, with judgment and justice from henceforth even for ever and ever?* I would fain learn now, what that your obstinate rebellion is able once to mutter against this? First, where no mistrust of peril is feared, there is no guard usually employed: And what suspicion of danger might your forefathers conceive of him after they had murdered him? Debate the matter with yourselves somewhat more substantially, why any such fear might grow in the dead body of this one person more than in any other. But I will not

urge you any more herein: only in this point I would fain be resolved. How happened that the sepulchre being so strongly covered with a stone of so huge weight, so firmly ensealed with the seal of the high priest, so straightly fenced with the force of armed knights, was so shortly found empty? You will say, That his disciples crept thither privily, and stole away the body of Jesus perchance, whilst your soldiers were snorting in a deep and sound slumber. Well, then; and who, I pray you, saw the disciples the mean time, whilst your watchmen slept so soundly? If their eye lids were overladen with such a dead slumber, that they could not perceive this: with what face shame you to affirm, that your watchmen saw them not? If they did see them, how chanced that being harnessed, they withstood not such silly unarmed wretches? And why did not your forefathers lay this theft to the disciples' charge, since they saw them daily preaching in the temple afterwards? O monstrous cankered liars; as though the stone wherewith it was covered, were not of greater quantity, than could be removed by a few? or by any means might be rolled away without perceivance of your soldiers? Well yet, how happened that these silly captive petty thieves fled not away immediately after they had committed this robbery? How durst they be daily conversant amongst men, and preach openly in your temple? Nay, rather, to tell you the truth simply, with what better or more probable argument could the world have been induced to believe, that Christ was risen again to the sure establishment of their faith, than this your wicked curious diligence

which your forefathers so carefully employed in watching the sepulchre?

Forasmuch, therefore, as all these things are so most assured, so manifest, so unreprieveable, approved with so many witnesses and prophets, ratified with so many reasons and evident proofs, discovered by the evident testimony not only of angels, but established also with the heavenly oracle of the Holy Ghost himself, embraced and believed by the faith of all nations of the world, what one probability can all your generation of Hebrews allege for colour to the contrary? If ye perceive, therefore, that this is the very true Messiah, why do ye not relent at the last, and forsake and abandon your stiff-necked rebellion, and join with us in profession? If as yet ye do not acknowledge him, declare the cause then that breedeth this misliking in you, and troubleth your consciences. Is it because he lived in poor and beggarly estate amongst the impoverished, and them that were worth nothing? But your Prophet Zechariah, long before he was revealed, reported that he should be even such an one: *Behold* (saith he) *thy King cometh unto thee righteous and just, a Saviour, he is poor, and riding upon an ass, &c.* And it behoved truly, that he which should come to overthrow the high minded and rich of this world, and to enrich the poor, should be himself abased and poor.

What else then? is it because he was seen to walk in base and simple apparel, and was despised amongst you? Even such a one doth the Prophet Isaiah point out unto us in his fifty-third chapter: *We beheld him* (saith he) *and he had neither form nor beauty, we held*

him despised, and esteemed him for an outcast of men. You have seen him now of no reputation; an abject, the poorest of men, whom your haughtiness did disdain. Mark now under this vile and contemptible baseness more than a kingly royalty, whereunto ye ought all to prostrate yourselves, and do honour unto: *Surely he hath borne our infirmities, and carried our sorrows; he was taken out of prison, and from judgment, and who shall declare his age? By the knowledge of himself, my servant shall justify many: for he shall bear their iniquities. The will of the Lord shall prosper in his hands, and he shall divide the spoil with the strong. The kings shall shut their mouths at him.* You have now therefore heard, how he should be poor and deformed, according to the outward shew of the flesh, even such a one as our Gospel hath described him. And briefly, to be plain, if he had not thus been poor, and rejected from amongst you, he could not have been the right Messiah indeed. Varily such a one he seemed to you once, when it was, according to the outward countenance of the flesh, before he had obtained the power of the kingdom upon the cross: But having then forthwith received the throne of his kingdom, in what triumphant majesty he sitteth and reigneth now in heaven, let the mystical Psalmist David make report, who in spirit foresaw him, *sitting at the right hand of the Lord.* Let their witness be heard also, who were beholders of the whole action of his ascension, and with their bodily eyes saw the same whom David beheld in spirit, even with their carnal eyes, I say, gazing upon him, while yet he was lifted up in their sight into heaven, and

did perfectly discern him also sitting at the right hand of the Majesty. Let them also record the same, whose inward feeling and minds of the soul he doth enlighten with heavenly effectual operation, and vouchsafeth daily to impart himself unto. And I would to God it might please the same to open your eyes also, that once at the length you might thoroughly enjoy the inestimable glory and unspeakable majesty of his everlasting kingdom. In the mean space, ye may easily conceive a taste and feeling as it were of the truth, by groping the shadows and prefigured tokens of the Scriptures, except ye had rather wilfully and wittingly shut fast your eyes from so manifest demonstration of infallible certainty.

First, what one thing was of more royalty, than the kingdom of David? And yet what one thing was more entangled and streighted, while as yet like a silly youth he kept his father's sheep? while he was tossed in turmoil with most cruel persecution? At what time Joseph being circumvented by the injury of his brethren, became carrion lean, in a loathsome dungeon: when as Abraham was commanded to abandon his native country, and to become a banished outcast from his kindred and his father's house: while Jacob was constrained to redouble his service under his uncle Laban: what time Moses was by God's calling translated from an exiled outlaw, to be a guide and leader of the Israelites: from how great baseness and misery were all these advanced to wonderful estimation and dignity? And what was the meaning of the Holy Ghost else, than under the shadows and figures of those per-

sons, to represent unto us the very pattern and image of the Son of God? And yet, if you duly consider the estate of Christ's outward baseness, what wanted he at any time to the necessary furniture of his livelihood, notwithstanding this show of extreme penury? Nay, what want at all could molest him, who with a very few crusts could feed so great a crew of thousands in so desert a wilderness? Or how could he be termed poor, at whose beck and word of mouth, heaven and earth did obey, the seas and winds, life and death, finally, all the degrees of creation were subject unto?

(To be continued.)

BIBLIOTHECA SUSSEXIANA.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I HAVE lately been much interested in looking over the "Bibliotheca Sussexiana," or first part of the Catalogue of his Royal Highness the Duke of Sussex's Library, by T. J. Pettigrew, Esq., F. R. S. &c. &c. This Library is perhaps, as a private collection, one of the richest in the world, in rare and valuable editions of the Holy Scriptures, manuscripts of the Bible in Hebrew and Greek, &c. &c. &c.

The following notices may be acceptable to your readers.

W. A. E.

No. I.—*Hebrew Manuscripts of the Bible.*

The Hebrew Manuscripts of the Bible are divided into the rolled ones, or those used in the synagogues, and the square ones, or those which are to be found in private collections. The Jews call

the rolls, ספר תורה; and those for private use, חמשה חומשי תורה. The rules laid down by the Jews, with respect to their MSS., have undoubtedly tended to preserve the integrity of the text. They are directed to be written upon parchment made from the skin of a clean animal, and to be tied together with strings of a similar substance. These skins must be prepared by a Jew. Every skin is to contain a certain number of columns, which are to be of a precise length and breadth, and to contain a certain number of words. They are to be written with the purest ink, and no word is to be written by heart, or with points; it must be first orally pronounced by the copyist. The name of God is directed to be written with the utmost attention and devotion, and the transcriber is to wash his pen before he inscribes it on the parchment. If there should chance to be a word with either a deficient or a redundant letter, or should any of the prosaic part of the Old Testament be written as verse, or *vice versa*, the MS. is vitiated. No Hebrew manuscript, with any illumination, is on any account admitted into a synagogue; although private individuals are permitted to have them ornamented for their own use; but in the illustrations, the resemblance of any animal denounced as unclean by the Jews, cannot be admitted. The MSS. for private use may be either upon parchment, vellum, or paper, and of various sizes.

The character of the MSS. is either Spanish, Italian, or German. These are the divisions under which Hebrew MSS. are recognized:—

The Spanish is the most beau-

tiful; the character is perfectly square, distinct, and very elegant. The types of Robert Stephens and Christopher Plantin have been evidently formed from Spanish MSS. These generally follow the Masoretic system, and are therefore the most highly esteemed by the Jews. Tychsen* supposes the Jews, who abounded in Spain in the twelfth and thirteenth centuries, to have acquired their perfection in caligraphy from the Spanish Monks, who were known to excel in the art.

The Italian holds the next rank; but the character is not so square, nor so neat in its general appearance, as the Spanish. The MSS. sometimes accord with the Spanish, at others with the German copies.

The German character is the most rude and inelegant; the letters are crooked, and in many instances curved. On the whole, its appearance is not pleasing to the eye; but the capitals are in general large and fine, and the ink is peculiarly black. These MSS. generally agree with the Samaritan text of the Pentateuch, and with other ancient versions; the biblical critic therefore values them most highly.

To many of the MSS. the greater and the lesser Masorah†

* O. G. Tychsen. Tentamen de Variis Codicum Hebraicorum, Vet. Test. MSS. Rostoch, 1772. 8vo. p. 31.

† The Masorah is a work of the Jewish Scribes, designed to preserve the Hebrew text in the most perfect and accurate manner, and such as should retain it in a state of perpetual conservation and perfection to latest posterity. It is of a compound form and character; the first, and principal, is a body of *marginal references* to words, and sets of words, in the be-

have been added; the former is placed at the top and bottom of the page, the latter between the columns. Tychsen informs us, that all manuscripts which have the Masorah painted in the margin, under the figures of dragons, sphinxes, bears, hogs, and other unclean animals, were not written by Jews. The Monks are supposed to be the writers of them. All MSS. which have the Latin Vulgate vocabulary, &c. are also regarded as false; so are MSS. conformable to the Vulgate or Septuagint.

The Jews esteem *five* MSS. as remarkable for their accuracy, and from these standard copies all the best MSS. have been made. These are known as—1. The Codex of Hillel. 2. The Codex of Ben Asher, which is sometimes called the Palestine, or Jerusalem Codex. 3. The Codex of Ben Naphtali,

ginning, middle, and end of sentences, and verses of the Hebrew Bible, pointing to their parallel places, with abbreviations suitable to that end. The Masorah is distinguished into greater and lesser; the former is more copious and explanatory, the latter less copiose, and consisting of references only for general use. The other part of the Masorah is a private work, and not admitted in the copies of the Bible: its character is that of a complete register of all the books of the Old Testament, with their parts and divisions, greater and lesser, sections, chapters, paragraphs, verses, words, and letters, with their enumerations, general and particular, the middle words and letters of the books, with numerous other particulars which these laborious compilers have devised with the utmost art and ingenuity, for the conservation of the sacred text.

For further information on this subject, the reader is referred to *Bibl. Suss.* pp. 134—136, (Hebrew Bibles); to Elias Levita's *Massoreth Hammasoreth*; and to the *Tiberias*, by the learned Buxtorf.

or the *Babylonian Codex*. 4. The *Codex of Jericho*. 5. The *Codex of Sinai*.

1. The *Codex of Hillel*.—This is a MS. of considerable celebrity, and named after an individual, concerning whom authors are by no means agreed. He is generally supposed to have been a Rabbi, flourishing about sixty years before Christ; others make him to have lived in the fourth century; and some regard him as a Spanish Jew; and Bauer, who thinks the MS. to be of no very ancient date (written in the Spanish character, with vowel points and other grammatical minutiae, not usually met with in very ancient MSS.), conceives the name of Hillel as feigned, and to have been inscribed on the MS. merely to increase its value.

2. The *Codex of Ben Asher*, President of the Academy at *Tiberias*, is mostly followed by the Jews. *Maimonides* held it in high estimation.

3. The *Codex of Ben Naphtali* was formed from a collection of the MSS. of the eastern and western Jews; it is known as the *Babylonian Codex*, from Ben Naphtali having been the President of the Academy at *Babylon*.

4. The *Codex of Jericho* was regarded by the celebrated *Elias Levita*, as the most correct copy of the law of *Moses*. It exhibits both the defective and full words.

5. The *Codex of Sinai* is esteemed as a very correct MS. It presents some variations in the accents.

No. II.—תפלין *Phylacteries*.

THE word *Phylactery*, derived from the Greek (*φυλακτηριον*), properly signifies a preservative, and

in this sense has been used by various nations to protect them against evil spirits, diseases, dangers, &c. In many parts of the East these superstitious practices still obtain. The phylacteries of the Jews are of *three* kinds, of each of which there is a specimen in his Royal Highness's Library. They consist of portions of Scripture taken from the Pentateuch, selected according to the situation for which they are destined, written upon very fine vellum, in a very small square character, and with a particular kind of ink. They are used for the *head*, for the *arm*, and are also attached to the *door-posts*.

1. *For the head.* The portions of the Pentateuch selected for the head, consist of Exod. xiii. 2—10, 11—16. Deut. vi. 4—9. xi. 13—21. These four portions contain thirty verses, which are written upon four slips of vellum, separately rolled up, and placed in four compartments, and joined together in one small square piece of skin or leather; upon this is written the letter *ש* *Schin*.* From the case proceed two thongs of leather, which are so arranged as to go round the head, leaving the square case, containing the passages of the Pentateuch above referred to, in the centre of the forehead. The thongs make a knot at the back of the head, in the form of the letter *ד* *Daleth*, and then come round again to the breast. The phylacteries for the head are called frontlets, and the practice of using them appears to rest particularly upon these two passages: 1. "And it shall be for a sign unto thee upon thy hand, and for a memo-

rial between thine eyes, that the Lord's law may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt," Exod. xiii. 9.—2. "And it shall be for a token upon thine hand, and for frontlets between thine eyes; for by strength of hand the Lord brought us forth out of Egypt," Exod. xiii. 16. These phylacteries are called תפלין של ראש—*Tephillin shel rosh*, or the tephilla of the head.

2. *For the arm.* This phylactery consists of a roll of vellum, containing the same passages of the Pentateuch as those for the head, and written in the same square character, and with the same ink, but arranged in four columns. It is rolled up to a point, and inclosed in a sort of case of the skin of a clean beast; a thong of leather is attached to this case, which is placed above the bending of the left arm on the inside, that it may be near the heart, according to the command: "And these words which I command thee this day, shall be in thine heart," Deut. vi. 6. After making a knot in the shape of the letter *י* *Jod*, the thong is rolled seven times round the arm, in a spiral form, and terminates by three times round the middle finger. These phylacteries are called תפלין של יד—*Tephillin shel jad*, or the tephilla of the hand.

3. *For the door-posts.* The phylactery for the door-posts is termed *מזוזה* *Mezuzah*, and is composed of a square piece of vellum, written in the same square character, and with the same kind of ink as those for the head and arm, and has the 4th, 5th, 6th, 7th, 8th, and 9th verses of the sixth chapter of Deuteronomy, and the 13th ver. of

* The letter *Schin*, was written on the right side *ש*, and on the reverse *ש*.

the xith chapter of the same book inscribed on it. This slip of vellum is inclosed in a reed or case, and on it is written the word **יְשַׁדַּי** Shadai, which is one of their attributes of God. The Jews affix these to the doors of their houses, chambers, and most frequented places. The Hebrew word **מְזוּזָה** Mezuzah, signifies the door-posts of a house; but is also applied to the phylactery just described.

Lewis, in his *Antiquities of the Hebrew Republic*, (iii. 230.) has described, from Bartolocius *Bibl. Rabbin.* (i. 558.) many particulars relating to the phylacteries. "The old superstitions for these phylacteries (says he) have considerably increased. The Jews swear by touching them; and the better to authorize such oaths, they introduce God swearing by them likewise. Many are the niceties in the method of making them: the parchment must be taken from the skin of a clean beast, and it becomes impure and profane if a Christian dresses it; but it receives a degree of excellence when it has been destined to this use, and it was said in preparing it; 'I design this for the making of tephilla.' The skin must be prepared with great art, for the least hole, or defect, makes it useless. These phylacteries they write slowly, and with great circumspection, that there may not be the least thing wanting to each letter, and particularly to those that compose the name of God. They first fasten the phylactery at the hand, and afterwards that of the head, for fear they should mistake; the straps serving to this use, must be good; they must not mend nor repair them when they are worn and broken; they cannot fasten them till they have pronounced the

blessing. *Blessed be thou, our Lord our God, King of the earth.** After which it was not lawful to speak to any body†. When they take them off, they put them into a bag, which thereby becomes sacred, and cannot be employed in profane uses. They ought not to be put on in the night, but in the day, excepting the Sabbath, because the Sabbath is called a *sign*, and serves for a phylactery. Women and slaves are not obliged to wear them. It is not lawful to take them till a man has covered his nakedness, nor to wear them in church yards, nor to carry a burden on their heads; and especially, it is then a great crime to commit the least indecency." Dr. Adam Clarke has remarked,‡ "that these phylacteries formed no inconsiderable part of a Jew's religion; they wore them as a sign of their obligation to God, and as representing some future blessedness. Hence they did not wear them on feast-days, nor on the Sabbath, because these things were in themselves *signs*; but they wore them always when they read the law, or when they prayed, and hence they called them **תְּפִלִּין** *tephillin*, *prayer ornaments, oratories, or incitements to pray.*" From the same authority we learn, that it appears the Jews wore the phylacteries for *three* different purposes.

1. As *signs* or *remembrancers*.

* The blessing now in use, is, I am informed, as follows: "Blessed art thou, O Lord our God, King of the universe, who *sanctified us with his commandments*, and commanded us to place the **תְּפִלִּין** tephilin.

† Between the placing of the tephilin of the hand, and the tephillin of the head, it is not lawful to speak.

‡ Holy Bible, with commentary, *Exod.* xiii. 9.

This was the original design, as the institution itself sufficiently proves.

2. To *procure reverence and respect in the sight of the heathen.* This reason is given in the Gemara Beracoth, chap. 1. "Whence is it proved that the phylacteries, or tephilin, are the strength of Israel?" Ans. "From what is written, Deut. xxviii. 10. All the people of the earth shall see that thou art called by the name of the Lord (יהוה) Jehovah), and they shall be afraid of thee."

3. They used them as *amulets*, or *charms*, to drive away evil spirits. This appears from the Targum, on Canticles viii. 3. "His left hand is under my head," &c. The congregation of Israel hath said, I am elect above all people, because I bind my phylacteries on my left hand, and on my head, and the scroll is fixed to the right side of my gate, the third part of which looks to my bed chamber, that demons may not be permitted to injure me."

The Christians wore phylacteries written on slips of parchment, and hung about their necks. St. Chrysostom, St. Basil, and St. Augus-

tine, notice them with great detestation. The Council of Laodicea, A. D. 364, can. 26, condemns those of the clergy who pretend to make them. The Council of Rome, under Gregory XI., A. D. 721, also condemned them; and the Council of Trullo forbade the making and using of amulets and charms, and ordered the makers of them to be cast out of the Church.*

Dr. Lightfoot thinks that our Saviour wore the Jewish phylacteries himself, according to the custom of the country; and that his condemnation of them was directed against the pride and hypocrisy of the Pharisees, who wore them broad, and conspicuously written, to obtain credit for piety and devotion, rather than against the phylacteries themselves.†

* Bingham's Antiquities of the Church, vii. 292.

† The following authorities, in addition to those already cited, may be consulted with advantage on this curious subject: Leo of Modena's Ceremonies of the Jews, p. 1, ch. xi. n. 4. Calmet's Dictionary, Art. Phylactery, and Fragment, No. 234. Buxtorf's Synag. Judaica, ch. ix. Edit. Basil, 1661. Lightfoot's Works, xi. 232. Mischna Surenhusii, vol. i. p. 9.

POETRY.

TO THE INFIDEL.

Dost doubt the mighty God of heav'n is true?
Go, Infidel, and mark the wand'ring Jew!—
Trace but his steps from Egypt's darken'd land,
O'er pathless desarts and o'er burning sand;
Till Canaan's hills in happy prospect rose—
The land of promise, though possess'd by foes.

Bid the Red Sea's divided waters tell
How Pharaoh's horsemen and his chariots fell,—

How brightly shone the heav'nly cloud at night,
To Pharaoh darkness, but to Israel light!—
Go, bid her shores repeat the rapt'rous strain,
The song of Moses, and of Miriam's train.

Does yet the stubborn heart the pow'r disown
Of Him who fills the everlasting throne?—
Mark—in the morning where the manna lay,
The quails that fill'd the camp at close of day.—
When Israel fainted with a burning thirst,
Lo! where the streams from rocky Horeb burst—
And as the Lord from Sinai's cloudy hill
Gave his commandments, and reveal'd his will,
The lightnings flash'd, and thunders roll'd around,
And prostrate Israel trembled at the sound.
Did mighty Jericho's opposing wall
Refuse before the ark of God to fall?—
Did holy priests in vain their trumpets sound—
Unneeded, compass all the city round?
The seventh day dawns—Shout all!—Ye trumpets blow!
The Lord of Hosts hath levell'd Jericho.—
While Israel's children unaveng'd remain,
“Sun, stand thou still—thou moon forget to wane!”—
Then staid the sun his chariot in the sky—
Jehovah hearken'd to a mortal's cry.

Still wilt thou scoff at heav'n's Almighty King?—
List, while I yet of other wonders sing!—
How Deborah and Barak rais'd on high
The hymn of praise, and shout of victory;
How Gideon's fleece receiv'd the falling dew,
And how his band the countless myriads slew,—
How through the air th' unerring pebble sped,
And stripling valour laid the giant dead,—
How fiery steeds the Tishbite upward bare,
In blazing chariot through the realms of air!

Hear'st thou those strains? Methinks they bid thee fear—
Those are the visions of the holy seer!
Isaiah now sends forth the prophet's cry
In boldest song of heavenly minstrelsy:—
Now Daniel's eye is piercing through the gloom
That veils futurity and nations' doom—
Ezekiel now, and all the sacred throng
Swell the loud chorus of celestial song.

And canst thou yet Jehovah's power disown,
The earth his footstool, and the heav'n his throne?—
Lo! where at Bethlehem the infant lay,
And choirs angelic usher'd in the day:—
Lo! where the cross on Calv'ry's summit stood—
The soldier's spear dyed in the Saviour's blood.—
Then bursts the tomb—The Lord ascends on high,
O'er death and hell proclaiming “Victory.”

XEMIC.



PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

—

JOURNAL OF MESSRS. BECKER AND
MEIERSOHN.

THE following journal of the Polish Missionaries, Messrs. Becker and Meiersohn, was transmitted by Mr. Bergfeldt from Warsaw, in June last, to the Secretaries of the London Society.

April 26, 1827.—I left Warsaw, in company with brother Meiersohn, for Piasezno, where, through the grace of the Lord, we arrived safely. As M. went to order tea, he met three Jews, with whom he entered into conversation, showing them their misery in a temporal and spiritual point of view; he won their confidence, and they seemed willing to hear something of the salvation through Messiah. One Jew asked for a tract, as did also the wife of our landlord, who, with her daughter, had been present at the conversation. During this time I went to a room near to our's, where an old Melammed was engaged with several boys, teaching them "the explanations of the Bible," for so might their reading of the word of God be called, because in every page the explanations occupy three-fourths of it! But as this was not enough; to the explanations of the book itself, the Melammed added what he thought he knew upon the subject; thus teaching things, if possible, still more contrary to the word of God than the book itself. Of this I had here a remarkable instance. The teacher was reading with them something concerning the creation of man, contained in the explanation: he proposed the question, "Why did God create the animals first, and afterwards man?" And he replied to the question, by telling them, that it was, that man might have something to eat; for if God had created man first, and the animals afterwards, man would have had nothing to live upon. I did not choose to say any

thing at that time, but the day after I went again, and asked the teacher whether it was true, what he had explained the day before from Rashi, that God created the animals first for the reason he had given? He said, he agreed with Rashi. But on my asking how Rashi could say this, since eating of meat was not then allowed, he confessed that it was his own explanation.

April 27.—Soon after breakfast, seven elderly Jews, and with them the teacher and several Jewish children, came to us. We spoke to them of the Messiah, that it was revealed that he should come twice, and that he must die for our sins. They contended much against the latter statement, and maintained, that the sufferings of Messiah referred to the son of Joseph. We, on the other hand, proved to them from Daniel, that Messiah, the son of David, will come in the clouds of heaven, like unto the son of man, and that consequently he must already have been born, and lived on earth. They then admitted that Messiah, the son of David, was to suffer, and afterwards that he should establish his kingdom. We now proceeded to show them the time when Messiah was to come, from Gen. xlix. Hag. ii. &c., proving that no other but Jesus of Nazareth could have been the Messiah. They were all very attentive, except the servant of the synagogue, who, without any reason, said No, to every thing. Some more Jews coming in, we spoke upon Dan. ix. 24, and Isa. liii. They continued to be attentive, especially the teacher, and some of them accepted tracts. There came afterwards another Jew, who appeared to be a sincere enquirer, and I spoke to him of redemption through Messiah. He said, that their learned men had encouraged their hope from time to time, but that it had not yet been realized. I told him, the reason of this was, that the Rabbins expect a temporal deliverer, such as God had not promised them. Brother Meiersohn then explained to

him that it would be of little use if they had only a temporal deliverer, as they would soon fall again into sin, and would have to expect still heavier judgments from God, and be again expelled from their own land. On the contrary he said, "We proclaim to you a spiritual redemption, a redemption from sin, and victory over Satan." We then preached to him repentance, and the forgiveness of sins through Messiah, who gave himself for us. This appeared to make an impression, and for the whole time, perhaps a full hour, he was very attentive, and after accepting the tract, No. 9, he took a friendly leave, promising to visit us again the next day.

I then went to the teacher near our door, and Mr. M. accompanied me: we spoke on the present miserable state of the Jews, how they have forsaken the God of their fathers, who brought them out of the land of Egypt, and did for them so many great things; how they had forsaken their law, given them by God himself, and had taken the commandments of men for their law, Jer. viii. 13. He exemplified this, by reminding them, that when a verse from the sacred Scriptures is set before them, they begin immediately to enquire, "What says Rashi?" thus shewing that they place more confidence in Rashi, than in the pure word of God. He continued: "I also was once in darkness like you; my eyes were so sealed up, that I did not understand God's word, and my transgressions had separated me from God; but now I have found Messiah, who came in the appointed time, during the second temple; who was born of the Virgin, of the tribe of David, who with his blood has washed away my sins. I now walk in his light, and his word is more precious to me than gold and silver. This Messiah is Jesus of Nazareth, through whom you also may obtain forgiveness of sin." I confirmed what was said by M., and an old Jewess was very much displeased, and murmured against us; but her husband rebuked her, saying, "What have you to say? you understand nothing." The conversation lasted a long while. Six

aged Jews, three women, and several children, were present.

Before we had finished our dinner, fourteen Jews, with some children, came to us; one of them enquired about an astronomical book, called ספר הברית, which we told him that we had not got. The conversation then turned upon astronomy; and when we came to speak of the stars, I said, there was a most important subject relating to the star of which Balaam speaks, "There shall come a star out of Jacob." I enquired if they knew what this star meant? The astronomer, I found, knew nothing at all of this star; his wisdom and his learning had taught him nothing of that great Star, from whom the sun itself receives his light. There stood near him, however, another Jew, who had listened with much attention; he said, "It is Messiah that is spoken of." Brother M. added, "The heaven and the earth are the work of his hands, and they shall perish whilst he remaineth, for as a vesture shall he fold them up, and they shall be changed." We then spoke of the redemption accomplished by this Messiah, and of the wise men who came from the East to worship him. We explained that he was also the true Paschal Lamb, by whose blood we must be sprinkled; and that this alone can save us from eternal death. The servant of the synagogue now brought us an invitation from the Rabbi, and therefore, after distributing some tracts, with copies of the Gospel of St. Matthew and the Epistle to the Hebrews, we dismissed them.

After prayer to the Lord for his assistance and blessing, we went to the Rabbi; many Jews followed us. He received us kindly, and led us into his private room; but as the crowd increased, we were obliged to remove into the large room, which serves for the synagogue. I asked him why he had sent for us? He said, he wished to know why we travelled about, and distributed books amongst the Jews. I told him briefly, that the Christians in England had turned their hearts toward the Jews, desiring to do them good by sending

to them the word of life in their own language, and by proving to them, that the Messiah, whom the Jews are still waiting for, has come already, and that Jesus of Nazareth, to whom the nations are gathered, is the true Messiah. The Rabbi had nothing particular to reply; but began a long speech, in order (as it seemed) to display his learning, speaking a great deal of Socrates and Plato, whilst treating of the Mosaic law. After he had gone on for some time, I endeavoured to turn their attention to themselves, and spoke of self-knowledge, without which all knowledge and wisdom is of little use; and I spoke also of sin, and of judgment.

I was frequently interrupted by the Rabbi, who praised the Jews for their piety, their strictness in purifying themselves before prayer, their continence, and other virtues. We endeavoured to prove to him first, that the piety which is praised by men, may not be perfect before God, who looks into the heart; but we gained little attention, and he continued to enumerate the virtues of the Jews; and seemed disposed to look on all other people with contempt. Upon this, Mr. Meiersohn addressed them in the following manner:—

“Men and brethren of the house of Abraham, I have observed with great grief, how you look with contempt upon us and upon all men, whilst you exalt the virtues of Israel. But if you look deeper into the matter, you will find there is no part sound in them, from the sole of the foot even unto the head. You adorn yourselves with unclean virtues, flowing forth from a proud heart; and the heart, upon which alone God looks, remains polluted. Brethren of Israel, bow down your hearts before God, rather than lift them up in pride and haughtiness: smite upon your breast, and say with the Prophet, “We are all as an unclean thing.” As you think not to humble yourselves before God, he says to you by the mouth of the Prophet, “Who has desired this of you? all this hateth my soul, I am weary of it.” And when you approach him in pride, and spread forth your hands, saying prayers only

with your lips, He will not hear you. But a broken and a contrite heart God does not despise. Think not that we Gentiles cannot appreciate the holiness of Israel; or that through jealousy we refuse to acknowledge your virtues. Believe me, it is not so. For I also am of the seed of Abraham, and like yourselves have been brought up strictly in the law; and when of age to choose between the evil and the good, I continued to walk in the way which had been set before me, and endeavoured to observe every thing, even the smaller precepts of the law and of the Talmud. I fasted often, bathed in the severest cold; allowed another to sleep on my bed, whilst I myself lay on a mere board. My money and my clothes I have given away to the poor, and amidst all this my heart has had no rest nor consolation, and death has been a terror to me, and the thoughts of judgment to come have brought me nigh unto despair. But since I have found him who brought in the righteousness which availeth before God, even the Saviour, who gave his body as a sacrifice for sin, and shed his holy blood to make atonement for them who believe in his name, I have found peace and rest; death is no longer a terror to me: for he hath taken away the power and the fear of death. And judgment is no more a terror to me; because the judgment was laid upon my Redeemer, who by his death made atonement for all who believe in his holy name.”

A Jew who stood next to the Rabbi, asked whether Meiersohn considered himself better now that he did nothing, than he had been formerly when he did so much. Meiersohn replied, “Whether I now do less than before, you know not; but the difference is this: Formerly I served God from fear of death and judgment, and I did good in order to purchase salvation from God; dishonouring God by attempting to barter perishable things for eternal riches; or as many do still, resting on the assurance of the Talmud, that I should gain twofold. But love to God I had none; and if I could have run away and escaped from him,

I should have done it. But now I am reconciled unto God, and I serve him from love alone. So it is when the Christian does good works: it is not to purchase any thing, but that he may show the fruits of his faith." "Do you hear," cried the Shochet to the Rabbi, "formerly he served God from fear, and now he serves him from love."

The Rabbi. Tell me in few words, what is the difference between you and us.

M. You have forsaken the word of God, and you cleave to the words of man: but we say, "Cursed is the man that puts his trust in man." And further we believe, that the Messiah, who will soon come again like the Son of man, in the clouds of heaven, to raise the dead and hold his judgment, has come already once in the time of the second temple, and has given himself as a sacrifice for sin. And we believe that "Whosoever believeth in him, receives the forgiveness of his sins, and the hope of eternal life."

As it was now late, the Rabbi begged to be excused, saying he had to prepare for Sabbath, and we retired. To *M.*, who had said that he was of the seed of Abraham, the Rabbi behaved in a friendly manner. But he would accept no tracts. About forty persons were present, and some of them very attentive.

Saturday, April 28.—Early in the morning, Jews came, and some remained till after three o'clock. We had no need to dispute, and had much opportunity of speaking to their hearts. There were men with their wives and children, to whom we gave tracts, and parts of the New Testament, and Genesis. We had particular reason to rejoice over the man, who the day before enquired after the astronomical book. To-day he came with his wife, and his father and mother-in-law, to hear as much of the Gospel as he could. In about an hour his father and mother-in-law went away, but he and his wife remained. Another hour having past, his wife desired him to come home with her, but he was still unwilling to leave us, and seemed determined to remain till the last.

We had full opportunity of explaining to him the truths of the Bible relative to Messiah. Afterwards again others came, with whom we spoke of faith in God, of true holiness, and of purity of heart.

The Rabbi having expressed himself so kindly to *M.*, and *M.* wishing to be present at the conclusion of the Sabbath, he went to him at seven o'clock. He has written the following account of his visit:—

"One Jew accompanied me from our house to the Rabbi, but before I came to the Rabbi's, a great number collected round me. The Rabbi was sitting alone in the dark. He said he rejoiced to see me, and begged permission to call me Rabbi Jacob. A conversation soon began, but it was upon unimportant subjects, and wishing to give it another turn, I said, "It is not good to pass our time in unprofitable discourse, let us rather sing hymns." The Rabbi said, "Rabbi Jacob shall sing;" upon which I sang the *xxiiiid* Psalm. It brought to my mind how I spent these hours when at home. I sang the 3d and 4th verses more than once; and could not refrain from tears. The Rabbi seemed affected, and joined with me in singing, and his example was immediately followed by several others. Afterwards I expounded the Psalm, and dwelt on verses 3d and 4th, "He refreshes my soul; not by the law, for the law only bringeth death, because no man can fulfil it perfectly; it therefore denounces wrath, and fills the heart with fear and terror and trembling. But the Gospel of Messiah refreshes the heart. He leadeth me in the right way for his name's sake; not on account of my own merits; for every imagination of the heart of man is only evil, and that continually, which brings him under wrath and eternal condemnation. But Christ, the Messiah, has brought in a righteousness which availeth before God; and by his grace and mercy, is imputed to man by faith in the Lord Jesus." After finishing my exposition, I mentioned my own feelings when reading this Psalm to myself at home. He became very serious. I think he found that I had

described his own present state. After a short interval, the Rabbi sang with the other Jews, the hymn appointed for the evening. After some observations upon the worldly things, prayed for in the hymns, I directed their thoughts to spiritual things; and then spoke of the general condition of the Jews. He confessed with sighs their deep depravity, and I related to him something of the life of pious Christians; and mentioned circumstances of church history, which excited their attention. Although I had become exceedingly warm, the time passed away rapidly till late, when the Rabbi and some of his people accompanied me half way home. On taking leave, he said in an affectionate manner, "Rabbi Jacob, if you had come to me in former times, you should have remained with me at least six weeks; I should have carried you on my hands, and we should have rejoiced together." We parted in love; all shook hands with me, and I wished them the enlightening of the Holy Spirit, that they might know the Messiah, and partake of his grace like myself.

Lord's-day, April 29. — We were visited only by a few Jews. In the afternoon the Rabbi sent for a copy of the New Testament, and one of each of our tracts. How wonderful are the dealings of the Lord! He who before would hear nothing of the New Testament; he who at our first visit told us, that he had desired a Jew of his community, who showed him a New Testament, either to burn it, or to put it away, and not to take it in his hand; he now sends for a New Testament, and tracts for himself! May the Lord bless him whilst reading it, that he may know that Jesus Christ is Lord, to the glory of God the Father!

An officer in the army, at the moment of his departure from the town, came with his horse before our window, and asked for some tracts, saying, "I am also a proselyte, and regret very much that I did not make acquaintance with you sooner."

(*To be continued.*)

PRUSSIA.

LETTER FROM THE REV. PROFESSOR THOLUCK.

WE have the following communication from Professor Tholuck, in a letter dated Halle, 10th July, in the present year.

I send you in this communication the latest intelligence that I have received. Mr. Hændes gives the following account:—

"I entered the inn at —, and found the landlady with a private Jewish teacher. The woman did not appear willing to hear what I had to say, but the teacher conversed with me in a very friendly manner. We were upon the point of setting off, when the landlord appeared: he had previously spoken with me. He was very glad to see us, and immediately began to ask us questions. The doctrine of the Divinity of Christ gave him most difficulty; he said, "How can a man be God?" I answered, "Is it proper for you to call the mercy-seat God, because God was enthroned upon it? Christians no more call the humanity of Christ God, than you so call the mercy-seat; the Godhead was enthroned in the humanity of Christ." This appeared to him satisfactory, and he seemed willing to receive the doctrine. He parted with us kindly, and accompanied us a little way; we left him with a blessing. In — certain private gentlemen received us very affectionately. A young Israelite came to see us, who was warm in his first love towards his Saviour. He came secretly, from fear of his parents, and informed us, that through Christian friends in that place, he had first become acquainted with the truth of the Gospel; and that afterwards a young private teacher had instructed him further, and that he was now ready to forsake every thing for the sake of the Gospel, cost what it might. He did not appear to have any deep conviction of sin, but he was very simple and child-like; and he had been brought, by the goodness of the Sa-

viour, to feel his heart warmed with love towards him.

“A poor woman came from the country, and begged us to give her a Bible; I produced a copy at fourteen groshens. As I mentioned the price, she wept, and said, that she had only eight groshens, which she had received from the sale of her potatoes in the market, and that she was willing to take this sum from the support of her family, that she might give to her children the word of God. Her joy was therefore great, when I allowed her to take the Bible for four groshens.

“The worthy private teacher, who instructed the young Israelite mentioned above, gave us the history of the commencement and progress of this conversion. The proselyte — passed through this place, and he had not been able to find any master in Posen: this appears to have produced a salutary impression upon his mind, and he seemed willing to give himself up soul and body to God. I preached for the pastor, on the appearing of the Lord for judgment. The grace of God gave me unusual power, so that the word became a two-edged sword, as I represented to them that the appearance of the Lord would be as the lightning, revealing the hidden secrets of their hearts. While I was praying, tears fell from the eyes of many. I learnt that there were two Jews among the hearers, who had listened with much attention. It was the time of the annual fair, and we thought that many Jews from the town, and from the country, would have visited us, but none came except the above mentioned landlord and his brother, with whom we had much earnest conversation. As we observed, many Christians were well acquainted with the truths of the Gospel, but that there was a great difference between knowledge and practice, and that he ought not therefore to wonder when he saw so much want of conformity between their conduct and their principles, he related to us, after the manner of the Rabbins, the following parable:—“Among us Jews the same thing takes place, and I

will relate to you a parable on the subject.

“There was a rich, but very ignorant man, who, notwithstanding his ignorance, was able to understand what the passage meant, ‘Thou shalt love the Lord with all thy heart, and thy neighbour as thyself.’ This man gave his only daughter to a poor Boocher, (student of the Talmud). This young man received from his father-in-law food, a warm chamber, and a salary; and the old man deprived himself of many things for the sake of his son-in-law, who sat the whole day, learning one page of the Gemara after another, and thought himself far superior to his father-in-law. One day, as the old man, after much fatigue, sat down to warm himself, he sank suddenly into a soft sleep upon the ground. His spirit took its flight to heaven, and heard some one call, ‘Make way for him, he has half the Torah,’ (he has studied half of the five books of Moses). His own spirit answered with great surprise, ‘What is this? I am only a poor ignorant man;’ but he heard the second time, as he ascended higher, ‘Make way, make way, he has half shas,’ (he has studied half of the Talmud). And his own spirit in reply cried with a loud voice, ‘No, no, I am a poor foolish man.’ He then found himself brought suddenly before the throne on high, and he cried out, ‘Oh, how can I be worthy of this?’ The angels responded, ‘Give room, give room, he has whole shas,’ (he has studied the whole Talmud). The judge then spake from his throne, ‘Thou hast fulfilled the commandment, Thou shalt love the Lord with all thy heart, and thy neighbour as thyself: and therefore thou hast fulfilled the whole law.’ Not long after, the learned son-in-law died also; the angels took his soul, and cried ‘Room, he has half shas,’ (he has studied half of the Talmud). The soul answered, ‘What! I have half shas? I have studied the whole of the Talmud.’ He was carried farther, and they cried, ‘Make place, he has half Torah,’ (he has studied half of the Pentateuch). He was at last laid down at the feet

of his father-in-law, and from thence he cried out, 'What, I half Torah? I have Torah kulle,' (the whole of Moses). The judge said, 'Thy father-in-law devoted himself for you, and now you must resign your knowledge to him, and he receive the benefit thereof.' The soul cried out, 'That is a most unrighteous judgment! As I have studied the whole law, if he is to share my learning with me, he must also take part of my guilt.' The judge answered, 'You are indebted for your learning to his affection, but as to your works, you bear the guilt yourself. You have once in your life taught that to be allowed, which I had forbidden; You have therefore with your learning made one false step; to whom much is given, from him shall much be required. Thou art guilty of the whole law.' "

"This good old man so loved the word of God, that he could not tear himself away from us. He had come to the city on account of a fair, but he paid no attention to his business, in order that he might be able to converse with us.

"A poor shepherdess came to us, bringing all her money wrapped up in a rag, to the amount of three grochen. She said that her house had been burnt down, but still she wished to have a Bible for her children. As I presented her one in the name of the Bible Society, she cried out with emotion, 'I shall never forget this favour.'

"The Jews of — did not come to us, for the Rabbi had expressly forbidden it, under pain of excommunication. Eight foreign Jews came, one of whom had laboured in Amsterdam, and related that several Christians there had become Jews. I showed him that the outward Christian and the outward Jew were exactly in the same state. With God, all depends upon the new birth of the heart. He thereupon desired to know accurately what this new birth was. I explained it to him, and concluded with an earnest address, in which I said to him, that if he remained in his present state, he must be lost. This alarmed him exceedingly, but he

endeavoured to conceal his anxiety, by relating that he had formerly spoken with two Christian students, who told him that there was no hell; and that hell only meant remorse of conscience. I replied, that remorse was a proof of the certainty of the existence of eternal flames; for if there was no hell, there would be no anxiety about it. Brother Ball continued the conversation with him. These Jews left us with evident anxiety about the way of salvation."

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### NETHERLANDS.

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LETTER FROM MR. J. H. GRAF.

(*Continued from page 397.*)

WE then proceeded on to Oermund, and rested there all night. The following day it rained so very hard, that we were compelled to hire a conveyance to Flohrdort, where we staid till Saturday morning; and then we went to Wassenberg. We visited the synagogue, but returned, as the service was very long. About nine o'clock we went to the house where the synagogue is held, and finding ten or twelve persons of both sexes assembled, we soon got into conversation. The main truths of the Gospel were brought forth as usual, and they were very attentive, until it was said, that the Messiah had already appeared. An old Jew then took up the word, and objected.

*Jew.* Jesus was but a man; we cannot believe in a man.

*I.* He was not only man, but also God.

To this nothing was replied.

*Jew.* But you have images, Christs of wood.

*I.* We have none.

*Jew.* Are you not Catholics?

*I.* No.

*Jew.* Oh! I was mistaken.

After this, much conversation followed, and they all listened attentively, especially a young Jewess. At length we left them, and returned to

the inn for our luggage. As we were going out of the town we again passed the house. A Jew observed us, and the young Jewess ran out to us, and enquired if we were going away. Other Jews followed her, and the elder Jew renewed the subject of our last conversation. We assured him that every thing we had announced was to be found in the Scriptures, and that he might read, and judge for himself.

We reached Krachten about one o'clock, and stayed there until Monday afternoon, when we set out for Erkeleny. In passing through Schwabenburg, we met a Jew, to whom we set forth the way of salvation. In one Jewish family which we visited, the husband was not at home, and the wife was so ignorant, that she could not understand what was meant by being saved. On the road to Erkeleny we met two Jews, but they refused to stop and converse. In Erkeleny we found no Jews; and we went on the next morning, May 15, to Lunnich. As we came out of a shop where we had bought something, we saw four or five Jews standing in the street. We approached them, and when we accosted them, the number soon increased. No great objections were made to what we said; and one of them said to Mr. Stockfeld, "I recollect, Sir, this is the same thing that you said to me before in Berghem. I was there." We promised to visit him, and having spoken for a considerable time, left them. As we went out of the city, a Jew, who was one of those whom we had addressed in the street, followed us. Mr. Stockfeld spoke with him, whilst I turned my attention to another man who was with the Jew. He offered Mr. Stockfeld the pulpit in the synagogue, if he would preach there.

At another place, we also declared to a Jew, the truth of the Messiah. We went into the room of a Jew, and his wife came and said, her husband was not at home, but she would immediately send for him. Mr. Stockfeld prevented it, for she evidently thought we should buy something.

If she had known what we wanted, she would hardly have been so ready. We arrived in the afternoon at Dahlen, and the next morning visited a Jewish family. Two Jews were at home. By and by one of them said, "You are not in the right place, you must go to men who are despairing. If this was my room, I would show you the way out." Anger was visible upon the countenances of both, and we thought it better to go, than to stay. When we came to Gladbah, we called at two Jewish houses, but found no one at home with whom we could converse. A Jew, with whom Mr. Stockfeld had spoken a year ago, met us; and Mr. Stockfeld asked him, whether he had considered what he had said to him? He replied, "I have considered it;" and went his way.

We then went to Wickrath, but found no Jews. In Wickrathbég we visited one family. We found three, but soon we had six Jews in the room. The eldest of them, after having heard what we had to say, answered, "We remain Jews. We shall not turn Christians." But he said it in a friendly manner. Having set before them some passages of Scripture respecting the lost state of man, and the Redeemer of the world, we left them. One of them desired us not to take it amiss, that they had objected to what we said.

About five o'clock, we came to Jüehen, and on the following morning, May 17th, we went to the synagogue. Every one looked at us; a Jew observed, "They are gelachim," (Catholic priests). Mr. Stockfeld spoke to one concerning a passage in Isaiah liii. He was very attentive. A great many Jews came together, and I spoke with one, but overhearing the argument with the others, he said to me, "Let us go and hear what they are saying," but he soon went away altogether. Mr. S. spoke a great while with one Jew, who was very polite and civil in making his objections. His wife called him away three times, or we should have been together longer. We mean to visit him, when we come again to Jüehen.



We then went to Gardyweiler. In a field we met an elderly Jew, who had refused to speak with us the day before; but as we accosted him in the way of business, he was drawn into conversation. He was like other Jews, who think to pray and fast themselves into heaven; and we endeavoured to set him right. In the afternoon we arrived at Gravenbruch, where we found opportunity to speak to one Jew, "of the great thing needful." He was not able to say much against it, and therefore sent twice to the teacher to come and help him, but the teacher did not appear. Six or seven Jews had heard what we said, and we went therefore to no others. Whilst we were at the inn, a Jewish boy came from the teacher, to tell us, that if we wished to speak with the teacher, we might come to him. We went accordingly, but he was teaching, and did not answer much. He requested us, however, to stay the evening with him, which we were unable to do; as we left him, he accompanied us to the door. He asked me if we wanted money, and said he could not speak to us, as the children were present. He requested us to come again and visit him, observing, that he was a Theologian. We hardly know what to think of this man; he appears to be no Jew in his heart, but his ideas are very confused. When we come again into this neighbourhood we shall visit him.

We now set out for Berghem, and we arrived at nine o'clock in the evening. The next morning, May 18th, we went to a village, but we found no Jews. In the afternoon we walked to another village, and were informed that only two families were there, and that they went on their Sabbath to the synagogue at Berghem.

Saturday morning Mr. Stockfeld attended the synagogue, but returned soon. About ten o'clock we went to a Jew, named Jacob Seligmann, where we met a considerable number of Jews. He is the Jew with whom we spoke in Lünlich. As Mr. Stockfeld began to speak in the usual way of man's lost state by nature, and of the only remedy, an elderly Jew made a noise, and in-

terrupted him. Some of the other Jews reprovèd him, but he began again; and seemed to be in liquor. However, he soon went out of the door, and the others remained, and listened attentively. One of them observed, "Moses has said, we must not follow any false prophet; and I consider Christ as a false prophet." Mr. Stockfeld replied, "Moses said, a false prophet, who shall teach you to serve another God; and it is written in Deuteronomy, that the Lord will raise you up a prophet, to whom you must hearken." They objected nothing. Another Jew asked, "What was our design in visiting Jews;" we replied, that we wished to shew the way of salvation to poor sinners. He was satisfied. After recommending them to study the law and the prophets, we left them.

I have given you, I fear, rather an imperfect account of our conversations with the Jews; but I have written as exactly as I could. The main truths which we proclaimed to them, are man's state by nature, and Christ the Redeemer, and other truths connected with these things. The Jews, on the whole, are very ignorant of their own Scriptures. It is difficult to labour amongst them in this country. When we visit them, they are seldom at home, except on Saturday. And when we meet them on the road, or in the streets, they seem to know us, and will not stay to hear us. Notwithstanding this, we have seen during this journey some very delightful things. In Kassenberg, Jüethen, and Berghem, we were treated civilly, and heard attentively. May the Lord give his blessing to what was spoken. May he also enable us to do our work faithfully. We entreat your prayers for ourselves, and also for the lost sheep of the house of Israel.

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#### GERMANY.

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LETTER FROM MR. J. D. MARC.

OUR readers are aware that Mr. J. D. Marc, one of the earli-

est Missionaries of the London Society, has been for several years resident at Offenbach, a small village near Frankfort on the Maine, and labouring amongst the Jews of the latter place. The communications which he has transmitted from time to time have not afforded details of much interest, as from the infirm state of Mr. Marc's health, he has not been capable of much labour and exertion.

The following letter presents a general view of what he has been able to do, and is doing; and we think it may be acceptable to our readers.

I continue to preach to the Jews where I have occasion, and as it is given to me at the time; I often seek occasion for it, in their houses and on the road. Detailed accounts of conversations like those you had formerly from me, would take up much time, as I could not give them without considerable trouble. I think sufficient details of that kind have been sent, to enable you to see the genius of the Jews, and their mode of arguing: and to what more could they serve? I can have myself but an imperfect knowledge of the results of my labours in this way; I am only sowing the seed, and there is very little present prospect of an in-gathering. We hear continually of the pleasure taken in the stones of Zion, and of favouring the dust thereof; but little, or nothing, is seen of this. The time to raise up the fallen tabernacle of David seems not yet quite come, but surely, we may hope, it is at hand.

I have not only to do with Jews abiding near me, but also with many from abroad, and with wandering people. Different persons, with whom I had intercourse some years ago, have been baptized, and I cannot know how far I may, or may not, have been instrumental to their doing

this; nor, indeed, whether they are truly converted. However, this mode of spreading the knowledge of Christianity, appears not to be the principal part of my calling. These conversations are, for the most part, disputations and argument, and when not quite in vain, they lead to the heart by a long and difficult course. I am obliged to be very quiet, not only on account of the government, but also for the sake of the Jews themselves, whose spirit in this country is quite different from that of the Polanders. Were I to enter their synagogues, and preach to them, or to hold meetings, I should soon be driven away.

I confess, that at the first, my zeal led me sometimes too far; experience has taught me better. I have found it best to turn my attention to Jews capable of judging for themselves. There are some that believe in the Old Testament, or at least wish the people to continue in the belief of it, although they know little of it: to such I seek to bring strong evidence of its divine authority; and thus leading them to a reasonable investigation of the Old Testament, it may be hoped, that they will, by so doing, be led to know and find therein the Lord their God, and David their King; and that they may at last be led to judge reasonably of the New Testament; for Christ has said, If you believe Moses, you should believe me also. To those who imagine the teaching of the Spirit of God to be superfluous, and that men have all their springs in themselves, according to that gentile theology, which, alas, is become very popular, I endeavour to show the irreasonableness, the inconsistency, and the dangerous tendency of their opinions; and I set before them their own self-deceit, in trusting to assertions which their own hearts tell them are nothing but hypothesis. I rejoice to say there are some, both Jews as well as proselytes, who have been convinced on these subjects, and who seem to have made a real beginning in the Christian faith. It is my constant effort to help such

forward in the knowledge and practice of the attendant duties.

In a town where I was some years ago, and in its neighbourhood, different Israelites of both sexes have been awakened, and turned every one from the iniquity of his way, and they now keep themselves in the Society of a few believing Christians, and edify themselves in private meetings. One of them came to me this winter; and I removed some difficulties that perplexed him, in respect to certain points of the Christian faith. I believe him a good character; and I hear that he now instructs, gratis, the Jewish children in the Psalms and the Prophets, which latter he has wisely begun at Isaiah: I am told that Jewish children from a neighbouring village attend his tuition. One, whom formerly they would not acknowledge, because he was still addicted to gaming, and his manner not that of an humble enquirer of truth, came to me some weeks ago with letters from them, testifying that he had left his evil and worldly ways, and proved himself an altered person: and, indeed, I found him to be so. I felt my heart deeply touched when he related to me the childlike prayer he made the evening before his departure from home. His doubts I also was enabled to remove, to his full satisfaction.

A Jewish schoolmaster of a neighbouring town, with whom I have corresponded many years, has in his school about seventy children of both sexes, and instructs them in the same manner as we should suppose a Jew, enlightened by the Holy Spirit, would have done, before the coming of Christ. Though he has suffered much persecution, he still persists in that way. An uncommonly fine testimony of his talents and practical life, has been given by the royal school-inspector. Mr. B——, a very zealous preacher of the Gospel, well known to Rev. Mr. Angas, Baptist Missionary, was present at one of his lessons of religious instruction, and could not help saying to him, "I am almost afraid you go too far;" but he answered, "Be quiet, I know what I may do."

I doubt there being any man in the world who has the conversion of Israel nearer at heart than I have. Still, I cannot boast of much being done. Many days and weeks pass in which I cannot work, and even when free from bodily suffering, I cannot do all I should naturally think I could. I advise no Jew to be baptized, but I dissuade no one who has been led to wish it of his own accord. Such as I can persuade to enter Dusselthal, I do; because I know that a true Gospel-preacher is there, and that they are kept a sufficient time, according to the wants of each individual; some, many years: and after all, they are not baptized, except there be sufficient reason to believe them converted. Some of those which I sent to Dusselthal have been baptized there, and the Count gives them a very good character. For many others, who will not, or cannot enter Dusselthal, I can do nothing but recommend them to the Lord's mercy; among these, there are some Israelites who have been baptized in the Roman Catholic Church. It is my wish to make a journey to my native country, Silesia, and perhaps a little farther, into Poland. Should I be enabled to do so, I shall hope to send more details.

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### GIBRALTAR.

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LETTER FROM THE REV. JOSEPH WOLFF.

WE have the pleasure of presenting to our readers the following letter from the Rev. Joseph Wolff, dated Gibraltar, August 25, 1827.

As the packet is detained here, on account of contrary wind, I hasten to give you the following account. Mr. Solomon Gabay, the learned Jew at Gibraltar, with whom I had frequent conversations seven years ago, received me with all possible cordiality. I called on him the first moment of my arrival, and made an appoint-



ment to call again as soon as I had taken lodgings for Lady Georgiana and myself. We arrived on the 7th of August. Mr. John Pyne, a pious lawyer, procured us lodgings, and Lady Georgiana and myself dined with Mr. Pyne; and we met the Wesleyan Missionaries, Messrs. Pratten, Barber, and Rule.

Mr. Pratten asked me to preach in his chapel the Sunday following, and I accepted his invitation. Sir George Don, the Governor of Gibraltar, sent to Lady Georgiana and myself an invitation to dine with him on the Friday following. Dear Dr. Hennen, my old friend, called, and prescribed something for Lady Georgiana, who had suffered from the heat; she is now, thanks to the Lord, quite well.

August 8.—I called on Mr. Gabay. He informed me that the Jews came to Gibraltar about a hundred years ago, and settled here; but I must proceed to my conversation with him.

I drew a parallel between Joseph and Christ Jesus.

1. Joseph was designed to be a ruler and Lord over his father, mother, and brothers. See Gen. xxxvii. 7, 9. Christ was a Lord over his father. *Psa. cx. 1.*

2. Joseph was contradicted by his brethren, verse viii. Christ was contradicted by the Jewish nation.

3. Joseph was hated by his brethren. Gen. xxxvii. 8. Christ also was hated by his brethren.

4. Joseph sought his brethren. Gen. xxxvii. 16. Christ sought the lost sheep of the house of Israel.

5. The brethren conspired against Joseph. Gen. xxxvii. 19, 20. And the Jews conspired against Jesus.

6. Joseph was stripped of his garment. Gen. xxxvii. 23; and thus they stripped Christ. *Matt. xxvii. 28.*

7. Joseph was sold and brought to Egypt. Gen. xxxvii. 28; and thus they gave thirty pieces of silver for Christ, and he was brought to Egypt.

8. Joseph was tempted. Gen. xxxix. ver. 7. Christ was also tempted.

9. Joseph resisted the temptation, ver. 8. Christ resisted the tempter.

10. Joseph was falsely accused,

verses 14—18. Christ also was falsely accused.

11. Joseph announced the peace of God. Gen. xli. 16. Christ announced the peace of God. *John xiv. 9.*

12. Joseph was acknowledged and received by the Gentiles. Gen. xli. 43. Christ was also received by the Gentiles.

13. Joseph appeared in his public capacity in the 30th year of his age; and thus, Christ.

14. The misery of his brethren, and their coming to Joseph, Gen. xlii. and their repentance, verses 21, 22, 23, are a type of the present state of the Jewish nation, and of their progressive looking to Jesus, and their repentance for having slain the Lord of Glory.

15. Joseph made himself known to his brethren, Gen. xlv. 1—5; and thus Christ will make himself known to the children of Israel.

16. The sufferings of Joseph were designed for the benefit of others, chapter xlv. 5, 7. Thus the sufferings of Christ were for the benefit of sinners.

17. Joseph was exalted, Gen. xlv. 8. Christ is exalted at the right hand of his heavenly Father.

Gabay called again and translated **נִשְׁחַן בֶּר**, which means, "Kiss the Son," Arm yourself with purity. I told him, if it was to be translated, "Arm yourself," it must be in *Hithpahal*. Gabay replied, that it was in *Niphal*, which may have the same signification as *Hithpahal*. I showed him, with the grammar in my hand, that it was in *Pihel*; and referred him to the same word in Gen. xlv. 15. Mr. Barber, the Wesleyan Missionary, an excellent man, was present, and saw how completely Gabay was defeated in argument.

Jonas, another Jew, very clever, called, and said, "It is written in *Isa. xliii. 2*, 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt; neither shall the flame

kindle upon thee.'” Jonas added, “Abarbanel says, that there are three covenants: 1. The covenant of blood, circumcision, which the Jews have. 2. The covenant of water, i. e. baptism, which the Christians have; and 3. The covenant of fire, which is that of the Hindoos, who burn their wives. But let the Jews become apostates, by turning either Christians or Hindoos, the Lord will still save them at last.” Jonas talked a great deal more nonsense, to which I gave no reply, but proclaimed to him the Gospel, and showed him, by Moses and the Prophets, that Jesus was the Christ, and the Son of God. I desired him to refute my proofs; but Jonas took out his watch, and said, he was obliged to go. During the conversation, Gabay and Jonas were continually contradicting each other.

A great many other Jews called, to whom I proclaimed the Gospel. I have preached several times to crowded congregations, among whom there were Jews, Catholics, and Protestants; and I have held two meetings. I sent a challenge to the Jews; Gabay and Jonas accepted the challenge, but under the conditions that we should dispute in writing, and that the whole should be published. I fixed up the following reply to them upon the Exchange: “As Messieurs Jonas and Gabay must know that I am leaving Gibraltar with the packet, I consider their way of accepting my challenge to be a mere stratagem to avoid it. I therefore call upon them to come forward, and dispute with me in the Methodist Chapel.” An anonymous reply then appeared, stating, that their only object in accepting my challenge was, to prove to the public of Gibraltar my ignorance in the Hebrew language. To this I replied, that it would be foolish were I to travel about for the mere purpose of showing my knowledge of the Hebrew language; and that my only object was, to prove to the learned and the unlearned Jews, that they must all perish everlastingly if they did not believe in Christ. I went in the evening to the Methodist chapel, but no Jew came.

I have conversed with Moors and Roman Catholics, and with several English Gentlemen, who never thought of the subject before, and who now desire to have my Journals. I like Gibraltar, for there is life and a stir; and an energetic Missionary may do a great deal; but such a Missionary must not be stiff.

The Jews and Catholics now speak all manner of evil of me; they say I am a great drunkard, and beat my wife every day. Dr. Hennen says, that he is glad to hear they say such things of me, for it shows that Satan is in despair. Solomon Gabay, however, is my friend, and often calls on us; and so is Mr. Ben-Amour. There are here pious Christians among the Officers. The Governor has invited us twice. Colonel Marshall, Mr. Howell, the Judge Advocate, and Mr. Sweetland have been very kind to us; and likewise Captain and Mrs. Bissett of the Artillery. There are some odd people among the English; one of them objects to the Bible, on account of the tale of Samson's foxes, &c.

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## PALESTINE.

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### JOURNAL OF MR. J. NICOLAYSON.

*Feb. 25, 1826.*—I arrived at Beyroot, from Jerusalem, and obtained a lodging in the house of the Rev. Isaac Bird, a brother Missionary from America; intending to spend some months here in the study particularly of the Arabic language, the importance of which, my visit to Jerusalem impressed deeply on my mind; I commenced my business without delay, as soon as I had settled myself after my journey, and dispatched letters for England.

*Feb. 27.*—The Jews of this place are few, and much prejudiced against Christianity, of the real nature of which they seem entirely ignorant: they have, consequently, as the American brethren tell me, been very reserved, and have avoided all inter-

course with the Missionaries. One of them, however, called to-day, with two German Jews from Safet, for the purpose of buying the Hebrew Scriptures. Although this might seem to indicate some abatement of their prejudices; yet they refused to take those Hebrew Bibles which have the Massoretic notes in the margin; because, in those notes, the word  $\text{ויש}$  is found, on account of which the Rabbies have prohibited them. They acknowledged the unreasonableness of the prohibition, but said, that it had so much weight with the people, that if they were to take these Bibles of me, they should not be able to sell a single copy. I found them quite averse to all discussion.

*March 18.*—The Greeks have begun to attack this place, and the consequence has been to interrupt our intercourse with the people, who either fled to the mountains, or shut themselves up in the city. I have given an account of this to Mr. Barker.

*April 14.*—The Jew before mentioned, whose name is Moosah (Moses), called again with two German Jews from Safet, to buy some copies of the Scriptures. Their prejudices were so far abated, that they not only bought the Bibles which they before refused, but also a number of others which had the New Testament bound up with them. Discussion, however, they still anxiously avoided.

*June 1.*—Moses called again with some other Jews from Safet, to purchase the Scriptures. They now took some copies of the Prophets, bound up in a separate volume, which from some prejudice or other, they had hitherto refused to do. Thus their prejudices seem vanishing one after another, and though as yet they decline discussion, there is reason to hope that by and by they will be open for this also. As yet we can only give them some general hints upon the importance of reading and studying the Scriptures, and the manner and spirit in which it ought to be done. We accompany these remarks with our silent prayers to Him, who is the light

of the world, to enlighten their dark minds.

*June 7.*—Calling upon the Rev. Mr. Goodell, American Missionary, I found him engaged in conversation with Moses. I speak the Arabic as yet but very imperfectly, but I soon joined in the conversation, which turned upon the state of bondage in which their nation is at present, and has been so long. He readily admitted that it was on account of their sins; yet he would not admit that the whole nation is “a sinful nation.” He maintained that there were only a few wicked individuals among them, on account of whose sins the nation now suffers all these calamities, and the coming of the Messiah is delayed. Of the natural depravity of the human heart, he was so ignorant, as to assert, that he himself was entirely free from sin; and that he loved God with all his heart, and all his strength, and loved his neighbour as himself; and that he did all that was commanded by the law, and all that such a love of God could require. When we set before him the doctrine of the Old Testament Scriptures, particularly the confessions of David upon this subject, he seemed to lose his confidence, and admitted, that in some sense he and all men were sinners. But he was so ignorant of the contents of his own Scriptures, that he doubted whether the passages we quoted were actually contained in the Scriptures, or not. We therefore concluded the conversation, by entreating him to read and study the Holy Scriptures.

*June 8.*—I found the Jew, Moses, once more at Mr. Goodell's; who told me that he had been conversing with him upon the nature and import of the sacrifices, and had found him quite ignorant of that subject. I then went with him to the city, to get some Hebrew Bibles from the store. In our way thither, I resumed the conversation, and at length he abruptly asked me why we called Jesus the Son of God, when he was only the son of Joseph the carpenter, and God had no Son, and no partner in his kingdom? In reply, I quoted



the 7th verse of the iid Psalm, and part of Isaiah ix. in Hebrew; but he was again too ignorant to know whether the passages I adduced were contained in the Scriptures. This lamentable ignorance arises from their not reading the whole of the Scriptures, but merely the Haphtaroth, used in the synagogue, from which all such passages as Isaiah ix. and liii. are carefully expunged. When we had finished at the store, he asked me to go with him to his house, which I did, and I then showed him the passages I had quoted, and made his eldest son, a boy of about ten years, read them. Whilst we were talking on these subjects, a middle aged man, who officiates as Rabbi, came in, and joined in the conversation by asking me, why we did not observe the seventh, rather than the first day of the week, as Sabbath; and why we had added to the *תורה* (law), which we acknowledge to have been given by God, and which therefore ought exclusively to be observed. I replied, that we did observe the moral law, which in its nature is unchangeable; and that although as to the day of rest, we observed the first, instead of the seventh day of the week, in commemoration of the resurrection of Christ, that yet we observed every thing that is essential in that duty, by setting apart the seventh portion of our time for the public worship of God, and the peculiar exercises of our own souls. He then brought forward the common objection against our belief that the Messiah is already come, observing, that in the day of the coming of Messiah the children of Israel must be restored to their political liberty and national privileges, and universal peace and happiness must prevail. To this I replied, that the Scriptures do not say this shall be done in the day of the coming of the Messiah, but "in the days of the Messiah," and "in the latter days;" and that from other Scriptures, it appears that many other things must take place before the restoration of all Israel, and the reign of universal peace; and it was declared in Scripture that Messiah himself must suffer

and die, and thus enter into glory. This seemed entirely new to him, and probably he had never heard it observed before. He therefore immediately enquired where any such thing was said? I referred him to the liiid of Isaiah; but as he did not know what that chapter contained, I gave him the Hebrew Bible, and desired him to look out the chapter, and read it. It was nearly dark however, and he could not see to read, and I was obliged to go, before the city-gates were shut. I therefore requested him to read the passage by himself, and to give it a full consideration. This he said he would do, and promised to call on me after the feast, to continue our conversation on the subject. Moses accompanied me till outside the gate, and invited me to call on the Sabbath, either at his house, or at the synagogue. I should here observe, that the liiid chapter of Isaiah is not admitted into the Haphtaroth.

June 12.—Moses called with his wife, his wife's mother, and his children, according to promise. At first he was unwilling to enter into conversation on religious subjects; he said, "If I were to tell you freely what I think and believe, you could not but be angry with me, and this I wish to avoid." When we assured him that we should not be offended, if he spoke according to his convictions, but should rather consider it our duty to consider his opinions in meekness and in love, and according to the tenor of the Hebrew Scriptures, and that we should from thence only bring our proofs for any thing we might advance in opposition to his views, he said, "There is no God, but God; God neither begetteth, nor is begotten; God has no Son, and no partner in his kingdom." These are the very words which the Turks use on the same subject. I then took my Hebrew Bible, and made his son read the seventh verse of the second Psalm, "Thou art my Son, this day have I begotten thee." At this he was much startled, and said, "I am not learned, and therefore cannot dispute with you; but I will bring you one who is able to dispute."

June 13.—Moses called again, and according to his promise, brought a relation of his, of the same name, to dispute with us. He is the man whom I had seen before at his house, and who had promised to study Isa. liii., and then to call and converse with me upon the contents of that chapter. He officiates in the synagogue as Rabbi, and his son is schoolmaster. Mr. Goodell commenced the conversation by seriously putting the question to him, "What must a sinner do to be saved?"

*Jew.* Walk in the right way.

*Mr. G.* What is the right way?

*Jew.* To do that which is just and good.

*Mr. G.* Has not God revealed the way of salvation to us?

*Jew.* Yes.

*Mr. G.* Where is this revelation to be found?

*Jew.* In the Law. We must keep God's commandments.

*I.* True, it is said, "Do this, and thou shalt live," but is there any who is able to do so, or, is there any one among all the children of men, who has not already transgressed the holy commandments of God, and thus incurred the penalty of death?

*Jew.* There is none.

*I.* Suppose a sick person were obliged by some unavoidable necessity to go to a certain place at a distance, would it be enough if some person were to point out to him the way, or would he not need to be healed of his sickness, before he could proceed on his journey?

*Jew.* Yes.

*I.* Well, you recollect what Isaiah says in his first chapter concerning our state.

*Jew.* (In Hebrew) "The whole head is sick, and the whole heart faint; from the sole of the foot, &c."

*I.* It appears then that we are all sinners without exception, and that we are exceedingly sinful; it therefore behoves us to inquire, how, and in what manner, we may obtain of God the forgiveness of our sins, and be healed from this spiritual disease?

*Jew.* In former times we had the sacrifices, and God, the blessed and

most high, had promised to forgive the sin, when the sinner brought the proper sacrifices in the appointed manner.

*I.* True: and how is forgiveness now to be obtained.

*Jew.* Now, the reading of the Law, with fasting and prayer, stand in the place of the sacrifices.

*I.* Can you bring any proof from the תורה that God will now accept the reading in the תורה (law), instead of those sacrifices which he had himself appointed?

A Hebrew Bible was brought; and after he had turned it over for some time, he shewed me Levit. vii. 37, where it is said, "This is the law of the burnt offering, of the meat offering, and of the sin offering, and of the trespass offering, and of the consecrations, and of the sacrifice of the peace offerings, which the Lord commanded Moses in Mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai."

*I.* And from this you would prove that the Lord will accept the reading in the תורה instead of sacrifice?

*Jew.* Yes, according to the proper interpretation of it.

*I.* But on considering what precedes it, is it not plain that the obvious and only true meaning of the passage is, that the regulations given in the preceding part of the chapter, are the law, or rule, concerning the burnt offerings, &c? And it is not, as you say, that the reading in the תורה, is put in the place of the burnt offerings, &c?

*Jew.* True, it does not appear from the text alone, but we have an interpretation of it, and our wise men say that the meaning is as I have stated.

*I.* The fact then is, that in order to make out what you want, you must not only alter the text, and separate it from its connection, but add to it what you want to prove from it.

To this he unwarily answered, Yes. But when I quoted the passage, "Ye shall not add to the word," &c. he said, "This is not addition, it is explanation."

*I.* When I converse with Jews

who acknowledge the Hebrew Scriptures to be the word of God, I expect them to bring their proofs from thence, and not from the glosses and additions of men.

This led him to speak of the Karaites, who receive the word of God only, and do not regard the Talmud, and the explanations of the חכמים—wise men.

On this I observed that I wished both Jews and Christians in this country were like the Karaites in this respect, for then we should know how to converse with them.

After some interruption, we continued our conversation for more than another hour, in the course of which we discussed some of the most important passages of Scripture. The ninth chapter of Isaiah he acknowledged to refer to Messiah, but explained the word אל to mean nothing more than strong, and mighty, and added, after all, this is only a name like וואל, דניאל, מיכאל, &c, —Joel, Daniel, Michael. Though he would not admit that the person spoken of in the latter part of the lii. and the whole of the liii. of Isaiah was the Messiah; yet he acknowledged that when I interpreted it of him, it was more consistent and natural than when applied to Israel; but he told me that if I would call upon him at his house, he would show me the targums on these chapters, which, he thought, would satisfy me better than he could. Concerning the prophet Daniel he said, that they never attempt to interpret his prophecies, because they were so very obscure.

I was, on the whole, much pleased with the seriousness and candour with which he conversed on all these subjects.

On the 10th of this month three boxes arrived for our Mission, and two for the American brethren. As all the clerks and examiners at the custom-house were Catholic Christians and Maronites, we expected they would examine the boxes very closely, and carry into effect the firman against the Scriptures in all its rigour; and so

they did, but not finding any Arabic books, they seemed much disappointed. One of the boxes, however, belonging to the American brethren, was detained, that it might be examined the next day, in the presence of the Consul's dragoman. It was afterwards sent, but they had taken out of it all the Arabic tracts it contained. It should seem from this, that the firman is not considered to extend to English or Hebrew books. The Arabic tracts themselves, however, have since been returned.

June 20.—Having a few days ago received something from the city, wrapped up in a leaf of the Hebrew New Testament; and being afterwards told, that more of the same leaves had been seen in Muslem shops; I suspected that the Jews had torn out the New Testament from the Bibles I had sold them; I therefore employed a person to make inquiries. Accordingly he brought a New Testament, almost entire, and informed me, that, if I wished to buy any more, they were to be had for six piastres a rattle, which is between three and four pounds English weight.

I therefore went into the city, and purchased forty of them, thinking it better to get them back into my own hands, than to leave them to be torn to pieces by people who did not understand the language. This is a serious check to the encouraging hopes we had been led to entertain of late concerning the Jews in this country; and as annexing them to the Hebrew Bibles seemed the only way the New Testaments could be placed in the hands of the Jews; and as it would have given them an extensive circulation throughout all the East, our disappointment was the greater. Hitherto I have scarcely been able to prevail upon any Jew to receive the New Testament by itself, or tracts. Indeed, our patience is a grace which is constantly called into exercise, in our endeavours to do good amongst the unbelieving sons of faithful Abraham. Instead of building upon circumstances that seem to promise success, if we would not be disappointed in our hope, we must derive our en-



couragement from the promises of holy writ, and rest ourselves upon the faithfulness of Him from whom the promise cometh.

June 22.—I went into the city again to buy Hebrew Testaments; and then called on the Jew Moses, who had been the agent of those who had bought the Bibles of me. When I mentioned the tearing out and selling of the New Testaments, he declared that he knew nothing of it, and assured me that had he known it, he would have told me. How much credit is due to his assertions, it is difficult to know; for nothing is more rare in this country than to meet with a person who will tell the truth; if he thinks it for his interest to do otherwise.

I had some conversation with him, and a young lad, whom I found in his house, upon Gen. xlix. 10. They at first objected to my rendering of שֵׁבֶט (sceptre), but when I referred them to the Targum, which, in the book they put into my hands, was printed in a column opposite the Hebrew text, and which renders the word as I did, we agreed on these points. When I proceeded to press the consequence, they asserted that they had to this day a king among בני מוֹשֶׁה (the sons of Moses), somewhere in the world. When I replied, that Jacob was not speaking of the ten tribes, but of the tribe of Judah, they took refuge in their חֲכָמִים (wise men), who, they said, declare, that according to the oral traditions now contained in the Mishna, and explained in the Gemara, when the patriarch had called his sons together, and had informed them that he was about to tell them of things that should happen unto them in the latter days, the Lord secretly said to him, that he should not do what he had intended; and that then the Spirit of prophecy departed from him, and consequently, instead of prophesying, he began to tell them of things which they had long known, such as, "Reuben is my first-born," and other matters of the same kind. Thus our Saviour ob-

served of their forefathers; they make void the word of God by the traditions of men! I read to them in Hebrew Isa. xxix. 13—16, and endeavoured to convince them of their sin and folly, in following the opinions of men, who thus pervert the word of God. What I urged, however, seemed to have no effect upon them: they declared that the words of the חֲכָמִים were better than the words of the Bible, inasmuch as without them the Bible cannot be understood; and that they were, moreover, as much the words of God, as the Bible itself was. If my heart had been as full of compassion towards them as was the heart of my Saviour, I should have wept over them, as he did over their fathers.

July 2, Lord's-day.—In the afternoon Moses called, and brought with him a young man, a relation of his. In the beginning of my conversation with them, I endeavoured to show them, that independent of the proofs of his Messiahship, which are derived from the accomplishment of the Scripture prophecies concerning Messiah, in the person of Jesus of Nazareth, we have historical and moral evidences for the truth of the Gospel, as strong, and stronger, than any they can assign for the truth of the Old Testament. But this kind of argument was altogether lost upon them, for they had no idea of either historical or moral evidence as to the truth, either of the Old, or the New Testament. It was above their comprehension: they believe the Old Testament, because their forefathers believed it, and reject the New Testament, because their forefathers have rejected it.

I then took up my Hebrew Bible, with the intention of setting before them, in as clear and forcible a manner as my broken Arabic would enable me, the passages of Scripture which have a reference to the time of the coming of Messiah, and I endeavoured to state the arguments to be derived from thence. I was, however, called to dinner; but as the Jews waited, we afterwards renewed our conversation. By urging upon them

the consideration that Mahomedans, Jews, and Papists, are all afraid of enquiry, whilst, on the contrary, those Christians who make the Scriptures the only foundation of their faith, instead of shunning investigation, promote it, and exhort others to enquire, and are always willing to try the books of others by the Scriptures; and that, therefore, they (the Jews) ought not to refuse to read or hear the Gospel; they were induced to listen whilst we read the Gospel with a number of people, who come to us every Sunday afternoon for that purpose. After reading, our conversation on the prophecies was renewed. When they felt themselves pressed with arguments from the Old Testament, and not able to effect any thing by replies from the Talmud, and other Rabbinical writings, Moses exclaimed, "Well, the truth is on your side, and the truth is on our side, and every one saith the truth is with him. There is no knowing what is the truth. The high and blessed God knows it, but we cannot expect that he will send an angel to tell us." We replied, that the truth is to be found in the word of God, which he gave us to the end that we might know the truth; and that he only who brings his proofs from thence is in possession of the truth. To this he rejoined, "But you do not believe the law, for if you did, you would observe all that is commanded in it; but you alter it, and thus make the whole void." Mr. Bird observed in reply to this, that alterations in the circumstantialities of the law, do not imply the annulling of the law; and he explained this, by referring them to the alterations and additions which had already been made, in respect to the first and original divine revelation to men; this, he observed, had been modified by Moses, then by David and Solomon, then by God himself in destroying the temple, and thus effectually abolishing the rituals annexed to it; he added, that the Jews themselves anticipate further alterations, which Messiah, whom they expect, must make, when he actually comes. To this they replied, that

Moses made no alteration in the worship of God, because the law was written seventy generations before him.

*I.* How do you prove this?

*The young Jew.* I will shew you a passage in proof of it.

He then shewed me Prov. viii. 22. "The Lord possessed me in the beginning of his way, before his works of old," &c.

*I.* Concerning what does Solomon say this?

*Jew.* Concerning the Law, חכמה.

*I.* If you look to the beginning of the chapter, you will find that he is speaking of the eternal wisdom of God, and not of the law.

*Jew.* חכמה is the same as תורה.

*I.* How do you make this appear?

*Jew.* Well; there you see, you do not believe the word of God.

He then rose up, and went out of the room.

(To be continued.)

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## DOMESTIC.

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### JEWISH RABBI AT BEDFORD.

WE have received a letter from Mr. Joseph, of Bedford, requiring us to contradict the statement of his Baptism, which appeared in the Expositor for September. Our Number for October, which was published before the receipt of Mr. Joseph's letter, contains the contradiction of his Baptism, and the expression of our regret at having misunderstood the effect of Mr. Grimshawe's letter.

As to the other circumstances of the case, we know them only from Mr. Grimshawe, whose explanation of them in the following letter, addressed to the Editor of the Examiner, in reply to one from Mr. Joseph, inserted in the same paper, appears to us quite satisfactory.

*To the Editor of the Examiner.*

414, High-street, Cheltenham, Oct. 7.

SIR,—I beg, as an act of justice to an individual, as well as to a whole community, the favour of your inserting this letter,—it will serve to shew how much the statements of a certain class of periodicals, are worthy of credence, and what expedients are resorted to by sundry associations, for manufacturing faiths.

I some time since made application for a situation in the India House, recommended by several Rev. Gentlemen of Bedford, with whom I was personally acquainted, the Rev. Mr. Tattam, amongst the number. I was unsuccessful; and, on my return to Bedford, spoke to him and the Rev. Mr. Grimshawe, on the subject, stating, that I should no doubt find it difficult to procure a public situation, for reasons connected with my profession of the Jewish faith. As these Gentlemen were converters by profession, infinite pains were taken, as had sometimes been the case in former conversations, to prove that I was in a state of hopeless reprobation. Before I quitted them, I said, I would assent to the whole of the Christian doctrine, provided they could convince me that the birth of Christ was agreeable to the prophecies foretelling the coming of the Messiah. To this it was replied, that I must pray to God to direct my belief, and that I should not want their prayers for my conversion: here our conference ended. A few days after, I came to this place, but judge my astonishment, when a friend of mine placed before me the Jewish Expositor for September, in which was an extract from a letter recently received from the Rev. T. S. Grimshawe, communicating the pleasing intelligence of my conversion and baptism, at Bedford.

I now publicly and solemnly deny the truth of this statement, and I boldly challenge these Rev. Christian Gentlemen, to prove that they have changed my religious faith.

I am, Sir,

Your most obedient Servant,

N. JOSEPH, of Bedford.

MR. GRIMSHAW'S REPLY.

*To the Editor of the Examiner.*

SIR,—Having seen a most unwarrantable use made of my name in a communication inserted in the Examiner, and signed by a Jew called Joseph, recently resident at Bedford, should the same be transmitted to you, I lose no time in stating that the whole is a tissue of misrepresentation and falsehood. I am there charged with having addressed a letter to the Editor of the Jewish Expositor, announcing the conversion and baptism of this Jew. I ought to observe, in the first place, that the letter alluded to, was intended to be a private communication, and not to be made public; but in other respects, so far from the fact being as represented, the word *baptism* is not even incidentally mentioned by me, and was an erroneous supposition of the Editor himself, who has since acknowledged the error into which he was unintentionally betrayed, in a subsequent Expositor, now before the public. I have various reasons to believe that the Jew was acquainted with this public acknowledgment of the error on the part of the Editor, many days before his garbled statement appeared in the Examiner. But while he thus misrepresents the real facts, I am sorry to be compelled to charge him with a positive violation of truth in his remaining assertions. He observes that the Rev. Mr. Tattam and myself, declared him to be “in a state of hopeless reprobation.” This language I never used, and it is as distinctly denied by Mr. Tattam. It is a doctrine that forms no part of my creed. I believe no man, whether Jew, or Gentile, whatever may be the extent or duration of his guilt, to be beyond the reach of the grace and mercy of God.

Again, he remarks, that he said he would “assent to the whole of the Christian doctrines, provided we could convince him that the birth of Christ was agreeable to the prophecies, &c.” He made no such qualified declaration. On the contrary, he expressly and solemnly avowed his belief in



Christ, as the true Messiah; adding, that he entertained doubts on some minor articles of *faith*, but that these doubts, *in no wise* affected the great fundamental principle of *his believing Christ to be the promised Messiah*. On my questioning him how he could retain his office as Jewish Reader and Rabbi, with these convictions on his mind, he observed, that he should fulfil the duties of that office for the last time, on the ensuing Saturday, a declaration which I find to be verified by the event. He proceeds to assert, that he communicated to us his fears as to the success of his application to the India House, on the ground of *his Jewish principles*. He made no such declaration. He distinctly stated that he should renounce those views, and embrace Christianity; he gave a similar intimation of his intentions, to three highly respectable persons in Bedford, who can be referred to. The change in his views even began to be a matter of notoriety, and a Gentleman in London, *is now in possession of a letter written by him from Cheltenham, in which he makes a profession of his belief in the Christian faith*. When, therefore, this unhappy man concludes by boldly challenging us to prove that he has changed his religious faith, is he aware how much these multiplied and well-authenticated facts, stamp upon his assertions the broad seal of infamy and shame? For either he was sincere in the profession that he made, or he was not so. If the latter, he exposes himself to the charge of being considered as an impostor. If the former, in renouncing the faith that he believed, he assumes the more awful character of an apostate. But why should I multiply these evidences of his guilt and shame? If they are a ground for animadversion on one hand, they are no less so for the exercise of our Christian sorrow and compassion on the other, and should stimulate us the more earnestly to rescue the Jews from that state of moral degradation which can only be increased by our neglect, and may be mitigated, if not removed, by God's blessing, on the use of the prescribed means. So far from thinking that the

occasional worthlessness of the object is a motive for consigning them to their fate, the true Christian will be the more earnest in dispensing the only remedy, which is the knowledge of the Gospel, the withholding of which for so many successive ages, on our part, is one cause of the very degradation that we allege against them.

I am, Sir,

Your very obedient Servant,

T. S. GRIMSHAWE.

*Biddenham, near Bedford, Oct. 17.*



ANNIVERSARIES OF AUXILIARY SOCIETIES, &c.

*Lincolnshire.*

ON Sunday, Sept. 30, the Rev. J. B. Cartwright preached at *Boston*, on behalf of the Society. In the morning and evening at the Chapel of Ease, *Boston*, (Rev. R. Conington, *Incumbent*); and in the afternoon at *Skirbeck*, (Rev. J. F. Ogle, *Curate*). Collections, £24. 2s. 10½d.

Also on Sunday, Oct. 7, in the morning at *All Saints, Wainfleet*, (Rev. R. Cholmeley, *Rector*); in the afternoon at *Croft*, (Rev. W. Green, *Vicar*); and in the evening at *Thorpe*, (Rev. R. Cholmeley, *Curate*). Collections, £8. 9s. 4½d.

*Norfolk.*

The Annual Meeting of the *Norfolk and Norwich Auxiliary Society*, was held in St. Andrew's Hall, *Norwich*, on Thursday, Oct. 11. In the Chair, Rev. Frederick Bevan, Rector of Carlton Rode. The Report having been read by the Rev. H. Girdlestone, Resolutions were moved and seconded by the Marquess of Cholmondeley, Rev. J. B. Cartwright, John Weyland, Esq., Rev. E. Sydney, Rev. C. Simeon, Jos. John Gurney, Esq., Rev. H. J. Hare, and Rev. Francis Cunningham. Collection at the door, £23. 1s. 7d., besides two donations of £5. each.

On Thursday evening the Rev. C. Simeon preached at *St. Lawrence's*. Collection, £9. 11s. 8½d.

On Sunday, Oct. 14, Rev. J. B. Cartwright preached in the morning at *St. John's, Maddermarket*. Collection, £4. 15s. 2½d.; in the evening at *St. Lawrence's*. Collection, £6. 1s. Total collections at Norwich, £43. 8s. 7d.

## NOTICE.

THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Nov. 4.

*Subject.*

HAGGAI ii. 6—9.

\* \* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

|                                                                                                       |     |    |   |
|-------------------------------------------------------------------------------------------------------|-----|----|---|
| Byard, Miss, collected by her .....                                                                   | 0   | 13 | 9 |
| Davies, Mrs., Hoxton Square, collected by her .....                                                   | 4   | 2  | 4 |
| Friend, by Mr. Wm. Crickmer .....                                                                     | 1   | 0  | 0 |
| Whitmore, Lady Lucy, Dudmaston, Durham .....                                                          | 1   | 0  | 0 |
| Birmingham, Ladies' Association, by Rev. E. Palmer.....                                               | 27  | 18 | 8 |
| Hamstall Ridware, by Miss Cooper .....                                                                | 5   | 5  | 0 |
| Boston & Wainfleet, by Rev. J. B. Cartwright.....                                                     | 32  | 12 | 3 |
| Burton-on-Trent, by Mrs. Dancer .....                                                                 | 5   | 0  | 0 |
| Cheltenham, by Rev. F. Close.....                                                                     | 30  | 0  | 0 |
| Cheshire, Latchford, (Rev. T. Byrth, Incumbent), collected after<br>a Sermon by Rev. I. Saunders .... | 11  | 9  | 7 |
| Ladies' Association .....                                                                             | 2   | 6  | 6 |
| Dorchester Ladies, Cerne, collected after a Sermon by Rev.<br>A. M'Caul .....                         | 7   | 4  | 0 |
| Sherborne, (Rev. John Parsons, Curate),<br>Do. by Rev. C. S. Hawtrey.....                             | 14  | 13 | 6 |
| Sturminster, Do. Do. ....                                                                             | 12  | 14 | 0 |
| Exeter Ladies, by Mrs. Bingham.....                                                                   | 31  | 5  | 4 |
| Gloucester, by A. Maitland, Esq. ....                                                                 | 70  | 0  | 0 |
| Henstridge, Somerset, collected after a sermon by Rev. C. S.<br>Hawtrey .....                         | 7   | 2  | 6 |
| Hereford, by Mrs. Sandberg .....                                                                      | 82  | 12 | 6 |
| Huddersfield, by J. Brooks, Esq.....                                                                  | 40  | 1  | 5 |
| Knaresborough, by Rev. T. Gell .....                                                                  | 20  | 0  | 0 |
| London, Wanstead, by Miss Giberne, for Palestine Fund..                                               | 0   | 13 | 0 |
| Norfolk & Norwich, by Rev. H. Girdlestone.....                                                        | 140 | 0  | 0 |
| Plymouth, &c. by J. H. Dawe, Esq. ....                                                                | 20  | 0  | 0 |
| Shaftesbury, by Mr. Jesse Upjohn .....                                                                | 1   | 8  | 0 |
| Thames Ditton, Surrey, (Rev. Wm. Allan), collected after a<br>sermon by him.....                      | 1   | 13 | 1 |
| Wilmington, by Rev. R. P. Blake .....                                                                 | 5   | 0  | 0 |
| Wincanton, (Rev. — Radford, Incumbent), collected after a<br>sermon by Rev. A. M'Caul, ded. expenses  | 6   | 0  | 0 |
| Yeovil, by Rev. R. Phelips ...                                                                        | 25  | 0  | 0 |

## NOTICES TO CORRESPONDENTS.

The observations of Mr. J. A. Brown, are under consideration.  
X. Y. has been received.









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Jewish Expositor and Friend of Israel

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